The Nation.

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The Week.

On the question of intervention in Cuba, it is gratifying to note that the attitude of President Roosevelt has thus far been absolutely correct. He has given no encouragement whatever to the eager meddlers. And in this the better part of the press is of his mind. Here and there one meets a bit of the old swagger—"Oh, yes, we'll have to take hold of that Cuban mess, and if we go to the island again we'll never come away"—but sensible newspapers hold a different tone. They feel, as we doubt not the President does, that the honor of this country is pledged to give the Cubans a fair trial in self-government. After boasting of our unexampled magnanimity in taking our hands off, we should put them on again only under high necessity. What may be called the business temptation, we are sure that Mr. Roosevelt will put aside. He is not likely to surrender the pride which he has taken in the action of our country in giving Cuba her independence, merely to render it easier for certain interests to make money. The seductive appeal to him would be on the score of "preventing chaos." Let the American investors in Cuban tobacco and sugar get up a fair semblance of chaos on the island, and the ruler who feels himself ordained to be the policeman of this hemisphere would be sorely tempted to draw his night-club. But we hope he will not forget that the Cuban notion of chaos is very different from that of his well-regulated mind. Armed insurrection may seem to the Cubans only what a party split does to Americans. If, after all the disturbance, a strong and orderly Government emerges, it is all we have a right to ask.

President Roosevelt no doubt was unprepared for the universal ridicule now beating upon him like an Atlantic surf for his spelling-reform ukase. Aside from the personal aspect of the matter, it is not exactly a cheering thought for American citizens that the Chief Magistrate of the United States should be regarded in civilized nations as a meddler in what does not concern him. There is a feeling that he should not have dragged his office into what was for him only a personal vagary. If he had simply chosen, as Theodore Roosevelt, to join the band of heroic spelling reformers, there could have been no objection. Even if he had instructed his secretaries to spell his official correspondence so as to please Brander Matthews, he might have excited smiles, but not ridicule and strong opposition. His order to the Government Printing Office is resented as an attempt to impose his private fancy upon the public practice. And the result may be most unhappy. President Roosevelt's successor will be likely to revoke the order. Then there would be two years' output of messages and Government documents, standing apart in the public archives in their queer literary dress. As we said when the lists of new spellings were first published, some of the forms recommended are already in good usage; a few others may fight their way to recognition after a generation or two; while the stranger and more offensive spellings can advance only over the dead bodies of those who will resist while they have breath forms that surprise and irritate, with no real compensating good, and who are accustomed to think of language as a fine art.

The American voter certainly needs to be a skilled metaphysician, if he is to keep up with the intricacies and fine distinctions of contemporary tariff doctrine. Here is the Nebraska Republican platform declaring, for example: "While yielding nothing from our adherence to this principle [protection], we believe that changes in schedules should follow changes in conditions." But is the "Nebraska idea" more or less liberal than the "Iowa idea," or the "North Dakota idea"? Only the wise men of the party know. But this is certain: The Nebraskans would never have said anything about changes in schedules being made to "follow changes in conditions" if they had read the speech of the Hon. James T. McCleary of Minnesota, delivered on June 25, and just now published in a much-belated issue of the *Congressional Record*. Mr. McCleary has taken the greatest pains to explain that conditions are made by tariff schedules, and practically nothing else. Thus, "revision downward" in 1857 brought "hard times"; "partial revision downward" in 1883 brought "partial hard times," while "revision upward" in 1897 brought "prosperity." It is absolutely plain, absolutely simple, absolutely satisfying—to any one who has not made himself mad by too much study of our economic history. But the apostle of still higher duties would almost be justified in giving up in disgust when he sees his logic wasted on a community that continues talking about "conditions," as if they were something that went on of themselves and changed spontaneously, instead of being mere tariff by-products.

After the campaign which has been waged in Georgia upon almost every imaginable issue and personality, it would be folly to ascribe Hoke Smith's victory in last week's primary to any one cause. Smith was regarded as the representative of the extreme form of anti-negro suffrage doctrine, yet it was hard for an outsider to see where his policy was fundamentally different from those of the other candidates. A more definite issue was that of the opposition to corporation privilege. The same feeling of discontent which has made itself felt in Wisconsin, New Jersey, New Hampshire, and other States contributed to the opposition against Clark Howell, who was regarded as the "railroad candidate." It was in Georgia that the State Supreme Court, two or three years ago, made the remarkable decision that the railroads, in effect, had the right to charge freight rates high enough to pay dividends on their whole system out of their profits in Georgia alone. Of course, State regulation became farcical under such a principle. Whether this particular incident figured in the late campaign, we do not know, but it is the sort of thing which would naturally disgust the people of any community with a governing ring over-favorable to the already over-protected corporations.

We have already remarked on the exceptionally favorable promise of this year's harvests, and their good effect on our financial situation. But it has also been pointed out by all conservative critics that this benefit might be jeopardized by recklessness in the money market. This summer's great harvests will of themselves call into life, on an unusual scale, legitimate trade activity; demands of this trade on the country's capital will be proportionately large. Yet, as every one knows, the money market enters the autumn season with its available reserves of capital already under a heavy strain. At the opening of the year, Wall Street's money rate was the highest and its bank surplus the lowest in twenty-six years; and the April deficit in reserves was the first that had happened in the springtime since 1884. More to the point is the movement of bank reserves and money rates this month. Two weeks ago the New York bank surplus fell to very much the lowest figure reached at this time of year since 1893—a figure, indeed, never touched in the summer months of any previous year without severe money stringency following. This week the rate for Wall Street demand loans has risen to 6 per cent., a price attained at this time of year only twice in fifteen years—in 1902 and 1893, both of them years of great derangement of capital.

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It would not be wholly correct to say that this rate for money is a sure sign of danger. But unquestionably it gives plain warning as to what can and what cannot be safely done by our high financiers. Last week's Union Pacific dividend episode was only one illustration of the extent to which people in posts of high financial responsibility have lost their balance. Whether it be that rich capitalists are "loaded up" with securities thus far unsalable, for which they hope now to get a market, or whether they have merely gone wild, as they did in 1901, over our amazing prosperity, the perils involved in their antics on the Stock Exchange are equally manifest. What Wall Street calls the "outside public" seems, from the course of events since Union Pacific's dividend increase, to be in a mood for speculation. But it has also been made rather plain that it means to speculate with borrowed money. It is highly fortunate that the outburst of crazy stock speculation, encouraged by Mr. Harriman's exploit, has been held in check since this week's rise in money. For ourselves, we imagine that it is not so much the "public," or even the habitual operators of the Stock Exchange, who need to be restrained, as it is the gamblers in what we euphemistically call high finance. To suppose that this class of people, merely by virtue of their exalted position and opportunity, know when to start and when to stop and when they have gone too far, is unfortunately in the teeth of the monetary history of the world. Their conspicuous genius seems ordinarily to lie in shifting the penalty for their own excesses to other shoulders.

By unanimous vote of the Rio congress, the Drago plan is approved and referred to the Hague Tribunal. The South American delegates have very wisely disavowed authority in the premises. Naturally, the resolve of a debtor that he be no longer pursued harshly carries less weight than a self-sacrificing ordinance on the part of a creditor. We shall know better about the acceptability of the Drago doctrine when it has been passed on by representatives of nations holding South American Government bonds. On the other hand, the view that force may not be used against nations to collect individual debts is consonant with recent tendencies in international law and with common sense. Private debtors have gradually been released from immemorial constraints and disabilities, and we believe the time will come when to go to war because a group of speculators have invested unfortunately in admittedly bad securities will seem simply absurd. If the rule of *caveat emptor* applies anywhere, it certainly does to the paper of the Latin republics. Investors in such securities act with their eyes open, and the price they pay fairly represents the hazard they take. One can hardly doubt that the jurists constituting the Hague Tribunal will in some fashion adopt the Drago plan. It is preposterous that an individual should be able to invoke against a sovereign State a more summary method of collection than the law permits in the case of a bad debtor in the next street.

An officer of the Smithsonian Institution, being interviewed on the question of its plans for an art gallery, gave the welcome assurance that "a patent-office exhibit of art" would be avoided. He also observed that there would be some difficulty in getting the proper pictures, sculptures, etc. Since all the available income of the Institution is already pledged to useful and growing activities, it is clear enough that an art gallery cannot be maintained from the present endowments. Gifts, though undoubtedly many will be offered, will afford at best an uncertain and unsystematic method of acquisition. In sixty years, for example, the Institution has received one important print collection, the small one of the late Harriet Lane Johnston, and a few straggling bequests. The new building for the National Museum may or may not contain proper room for a growing art museum; in any case, the Smithsonian must depend upon private beneficence, or Congress, for the support and increase of its department of art. We regard the latter resource as the proper one, and the friends of a national gallery at Washington should, we believe, devote themselves to framing a scheme that will be acceptable to Congress.

Such a plan may be found, we are confident, in the foundation of a gallery of American art, retrospective and contemporary. The fitness of such an exhibition at Washington needs no labored pleading. The mere immunity from influences of the schools and artist cliques that a Washington director may enjoy, would be a signal advantage. Moreover, the expense of the enterprise would be inconsiderable when compared with that of a general museum. There would be no need of a large, costly staff, and, considering the advantages of representation at the capital, contemporary works of art could be bought at favorable prices. A really choice collection of the best of American art at Washington would, we believe, have a wide-reaching effect upon the taste of the country at large. Once started, gifts would flow in to such an "American Luxembourg," though the tactful rejection of the mediocre would call for much adroitness in the director. An indispensable feature of the foundation would be a considerable appropriation to start the gallery of older American art. The better pieces of the early schools are going up, and every dollar granted now will do the work of two or three at a later time. Presumably, the Smithsonian Institution has ascertained its powers as an art gallery by a recent judicial decision, in full consciousness of the responsibilities involved. We look to see the regents undertake a positive programme; and we submit that the plan sketched above is better fitted to win the good will of Congress and the people than any more elaborate and costly scheme for a general museum of art.

The Americanization of Europe has reached the stage of train robbery. Details of the hold-up of the train from Warsaw to Vienna show that the model may be even improved upon. One of the passengers stopped the train with the automatic brake. Three men armed with revolvers promptly jumped upon the locomotive and commanded the engineer to uncouple the mail car and take it a short distance from the train. There it was surrounded by thirty other armed men, and the cash was demanded—16,000 rubles from Alexandrewo, 15,000 from Lowicz, and so on. The bandits knew exactly what there was, and secured 200,000 rubles. In the meantime armed men were parading up and down the other cars exhorting the passengers to keep their seats and telling them no one would be harmed. To prevent an accident, the courteous highwaymen had in the meantime sent a telegram to Warsaw saying that train No. 12 was stalled and must be guarded from collision. A second robbery was a more serious affair. A custom-house official was travelling, in a third-class car, escorted by two attendants and four border policemen. He had with him nearly 50,000 rubles. Suddenly a passenger got up, drew a revolver, and shot one of the policemen dead. Six other men at that moment entered the car. A *mêlée* followed in which about 150 shots were fired. Among those killed were two generals, who happened to be in the adjoining car and who promptly took part in the fight. The thieves also lost a few men, but got away with the money.

Dr. Carl Peters, the former German explorer and colonial official, is the latest African observer to become convinced that an Africa-for-the-Africans movement has started. There is, he believes, danger of a Kaffir rising in every colony on that continent, and a general rebellion is only a matter of time. In order to meet this danger, the English and Boers are, Dr. Peters declares, drawing closer and closer together, and a general European war is all that is needed to "set off the Afri-

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can powder-magazine." This may all be true; but it ought to be added that if the natives wanted an excuse for such an uprising against the white man's domination, it would be found in the cruelties Dr. Peters practised and the wrongs he inflicted while in the German colonial service, for which offences he was forced to retire to private life. But in England this is forgotten. For the moment, Dr. Peters's testimony is cited as proof that Sir Edward Grey was correct in his first position that the House of Commons must not criticise the English administration in Egypt, unless it wished to see rebellion in that country. From that stand, it should be noted, the Foreign Secretary has now rather ingloriously receded, there being absolutely nothing to connect the murder at Denshawi with any political movement. Surely, the way to stimulate the Africans to oppose European influence is to show just such nervousness as betrayed Sir Edward Grey in this case.

The proper attitude of the other German parties towards the Social-Democrats gives rise to never-ending discussions, which have been intensified of late by renewed Social-Democratic successes. The Emperor and the reactionaries urge the banding together of all the voters in a league to defeat the party of Bebel. This, in their opinion, is a patriotic duty. It requires some courage, therefore, for a radical Liberal like Dr. Barth to urge rather an alliance with the Social-Democrats. Himself an individualist, and in no sense a believer in Socialism, he finds himself compelled to this step by the steadily growing power in the Empire of the clerical and agricultural influences. The schools in Prussia have just been handed over to the church, there are millions upon millions of dollars to be spent upon canals at the behest of the great landlords, there is a total absence of any desire to uplift the masses of the people, and the selfish protection interests are more and more menacing. When the radical Liberals have aided the National-Liberals or the Centre in electing members of the Reichstag, these parties have simply accepted the favor and gone on without the slightest regard for the wishes of those, like Dr. Barth, who turned the scales in their favor. To the Social-Democrats Dr. Barth now makes overtures, despite their policy of isolation, for with all its defects it is the one party which, by correct or mistaken methods, seeks earnestly to right intolerable social conditions. Should the radical Liberals follow Dr. Barth's advice, the Social-Democratic wing of the Reichstag ought to make considerable gains in certain portions of Prussia.

"While we weep over the means, we must pray for the end," wrote Jefferson, speaking of the unfortunate fact that the efforts of mankind to "secure the freedom of which they have been deprived should be accompanied with violence, and even with crime." The words rise to the lips as one reads of the latest political murders in St. Petersburg. In Russia, the bomb is now the inevitable response to martial law, the censorship, the dissolution of the Duma, the suppression of free speech. With every other vent for the people's will closed, outrage and assassination become press and orator in one. With the muzzling of newspapers, with no debate, no explanation, no possibility of remonstrance, how can we wonder if, as Wendell Phillips said in 1881, resort is had to "the last weapon of victims choked and manacled beyond all other resistance"? "God means that unjust power shall be insecure." The effect of the attempt to kill Premier Stolypin, attended by such horrors as the dispatches have told us, may lead the Russian autocrats to new and fiercer acts of repression. But the lesson they should learn is the need of hastening the lawful and free and recognized expression of the hopes and demands of the Russian people by means of an unfettered press and local and national assemblies. Through them, no doubt, the Czar would be exposed to many explosions of eloquence, but that is better than bursting bombs. And it may be set down as certain that, hereafter, in the shadow of Russian tyranny will stalk the Russian Terror.

Condemnation of the Greek bands, whose recent outrages introduce a new complication into the Macedonian situation, is well enough, but it hardly lies in the mouths of the Bulgarians, who invented this form of agitation. At a mass meeting held at Philipopolis on Sunday, it was resolved to break off diplomatic relations with Greece, and to affirm the inadequacy of the Muersteg programme for pacifying Macedonia. But no race is in sufficient plurality to have a prescriptive right to Macedonia; and the recent atrocities of the Greek bands, while horrible enough, are merely delayed reprisals for years of persecution from many quarters, especially from the Bulgarian side. It is natural that the Bulgars should resent a movement which thwarts their plan for a greater Bulgaria; but it was also to be expected that the Greeks would organize to protect their civil and ecclesiastical rights. The whole imbroglio does, however, show that the Muersteg reforms are entirely inadequate to the situation. When it appeared that the Bulgarian revolution might succeed, a solution of the Macedonian question was fairly in view. Today, that hope is more than clouded. No improvement is to be expected until some mandatory of the European Concert applies to the whole region that rigorous pacification which Austria exemplified so admirably in Bosnia and Herzegovina. But that involves the partition of Turkey, and before undertaking it the Powers will willingly let die any reasonable number of Christians.

"The France of Asia" is the flattering name for Persia devised by the Persian Minister in Paris. He was explaining to a puzzled pressman that the movement towards a Constitution and representative institutions in Persia should really be regarded as no great surprise. Foreign ideas have been long and eagerly absorbed at Teheran. Teachers of European science and civilization have been invited from abroad in great numbers; within a year fifteen qualified professors have been sent from France alone. One member of the Cabinet is Hossein-Khan, a graduate of the Ecole Polytechnique of Paris. Of the coming national assembly—named, literally, the Congress of National Consultation—the Persian Minister has the highest hopes. The Shah, he is certain, in summoning it was but meeting the expectations of the people. It all sounds rather incredible, even to ardent believers in democracy. The most hopeful of them are scarcely ready to think of a Constitution in Persia, and in China! But they will heartily hope that the liberalizing movement in Persia may not be abruptly ended after the fashion of the "roi de Perse" in the fable.

While we are discussing the Pan-American railway, the Pan-African railway is being built. Of the 8,000 kilometres from the Cape to Cairo, one-half is now completed; about 2,500 kilometres from the Cape to the Zambesi, and 1,500 from Cairo to Khartum. In building the central part, England will require the permission of either Germany or the Congo State to traverse a section of the territory; but this will be readily granted because of the advantages of having a north-and-south line to unite the existing or projected lateral railroads. A tremendous gain will accrue to England from the consent of the Negus to use Abyssinian territory, now practically assured. From Khartum to Fashoda it would be impossible to build the railway along the Nile, because of a vast swamp covering ten degrees of latitude. The arrangement with the ruler of Abyssinia will take the road through a most fertile region along the Blue Nile and the edge of the mountains, as far as Lake Rudolph, where English soil will again be reached. France, also, derives great benefit from the arrangement in question, as her railway will now be able to enter the fertile highlands of Abyssinia and there connect with the great Central African line.

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DRAWING NEW CLASS LINES.

"Bryan," writes a Hearst supporter, "really does not represent the interests of the workingman, but those of the small shopkeeper and farmer." On this point, Mr. Bryan might easily make answer along the line of a famous passage in his Chicago convention speech. It ran thus: "The farmer who goes forth in the morning and toils all day—who begins in the spring and toils all summer—and who by the application of brain and muscle to the natural resources of the country creates wealth—is as much a business man as the man who goes upon the Board of Trade and bets upon the price of grain." He might say now that the farmer is as much a "workingman" as any one employed in a shop or factory. But suppose it be accepted that for some mysterious reason the interests of the farmer and the small shopkeeper are permanently different; suppose that future political cleavages in this country should be on lines of complete "class consciousness"—how would that affect the prospects of the "workingman's candidate"? We suppose he would concede the right of the despised farmers and shopkeepers to cast a vote apiece, and have it counted. It only remains to ask how many there are of the two groups under consideration.

That discourager of so many attractive theories, the United States Census, supplies the answer. It shows that within the continental United States there were 29,073,233 persons engaged in "gainful occupations" in 1900. They were distributed among the five groups of industries as follows:

Agricultural pursuits	10,381,765
Professional service	1,258,538
Domestic and personal service	5,580,657
Trade and transportation	4,766,964
Manufacturing and mechanical pursuits.	7,085,309

Thus, at the outset, the group to which the "workingman" belongs is outnumbered considerably more than two to one by the groups in which the farmer and the shopkeeper are found. Even after deducting women and children, the totals remain as 12,403,713 to 5,533,872, respectively. Or one may limit the scope of the classification, cutting out all minor subdivisions, and consider merely the "farmers, planters, and overseers" and the "merchants and dealers (except wholesale)." Of these two classes, again leaving out women and children, there are 6,121,671, as against only 5,601,988 in the whole range of "Manufacturing and mechanical pursuits" from "Carpenters and joiners" to "Upholsterers." Plainly, if the artisans should unite against the farmers and the shopkeepers, every tightening of class lines would mean an additional certainty of defeat.

For the notion that the artisan, the mill-hand, and the like constitute a special class which should be the object of peculiar solicitude and favor, several causes are responsible. The unions have done all they could to foster the idea. There was no other hypothesis on which two million or so of citizens could claim the right to dictate to the other eighty millions. Yet the protectionist has probably done still more to create the false impression. The cartoonist of *Judge*, for instance, draws the workingman in his square paper cap and the capitalist with his mutton-chop whiskers, as if they represented the entire interest of the country, so that the full dinner-pail for one and the fat bank account for the other stood for universal prosperity. Yet Edward Atkinson showed from the official figures that at most 14 per cent. of the people of this country are supported in industries directly benefited by the tariff. Protectionists believe that prosperity engendered among "producers" will diffuse itself throughout the nation; yet they do not dwell on the fact that the group from which this beneficent influence spreads includes so small an element, while 86 per cent. of the population receive their tariff blessings at second hand.

Attempts to array the rich against the poor, the employed against the employer, labor against capital, are nothing new even in this country. But such a break between different groups of the oppressed is somewhat novel. Is not the Trust giant smiting with impartial bludgeon the farmer, the shopkeeper, and the workman? Extortionate selling prices, inadequate buying prices, illegal discriminations are certainly taking money out of the pockets of all three alike. Yet that is not a cohesive issue for the "toiling masses" only. The professional classes, the domestic servants, in fact all but a minute fraction of the voting population, agree with Mr. Hearst or Mr. Bryan or President Roosevelt or any one else who preaches against special privilege. For this, the most genuine grievance, is the one which there is least excuse for attempting to make a class issue.

It has always been the pride and the distinction of American political parties that they have drawn members from all social and industrial classes alike. There is nothing in the present situation to justify a change in this historic policy. It is possible sometimes for a smaller group to hold the balance of power, locally and for a time, as organized labor is attempting to do in the Congressional elections. But avowed exclusive devotion to one element would be the very surest way of reducing either of the great parties into a petty faction, or a public menace.

THE VACILLATING CZAR.

The unexpected dispatches, stating that the Russian Government will proceed at once to the distribution of 20,000,000 acres of public land among the peasants, raise more questions than they answer. The plan is announced as in part political. By doing a popular act, and granting what is admitted to be an instalment of long-delayed justice, it is the Czar's hope that he may get a "docile" Duma next time. But the result might easily be the opposite. The peasantry may take this concession merely as one extorted through fear—really a confession that the policy of autocratic repression is breaking down in the Government's hands. Something has to be done; so this sop is thrown to the peasants; but strange thoughts are evidently astir in Ivan's head, and he may conclude that all he has to do is to keep on threatening and mutinying and massacring in order to get much more. The second Duma may prove more indocile than the first.

Besides, it is necessary to ask how far the scheme of land relief will go, before deciding that it will be popular, much less accepted as a permanent solution of the agrarian question. On this point the figures are eloquent. We follow a Russian writer in the *Journal des Débats* of June 20. He shows, first, the enormous preponderance of the agricultural population in Russia. According to the Imperial census of 1897, it amounted to 112,000,000 out of 129,000,000 people in all the Empire. Probably to-day it numbers 125,000,000 out of 145,000,000—six-sevenths. Thus Russia is by far the most "rural" country in Europe. Yet more than half of all the land is owned by the state and the communes. The Russian Government is the greatest landed proprietor in the world. In the various forms of crown lands, appanages, etc., it owns some 400,000,000 of acres. Only a small percentage of this, however, is suited for agricultural purposes. The larger part is forest and swamp. Hence it would be impossible for the Government to satisfy the vast land hunger out of its own reserves merely. It is now proposed to distribute some 15,000,000 acres of public lands. The authority we are following estimates that very little more than that is actually available for tillage. But what is this among so many? Will not this bare beginning inevitably drive the 100,000,000 landless peasants forward to the plan of expropriating the holdings of the great landlords? And how can such a project be financed? Certainly not without the Duma; and it may be the Government that will be "docile" when it has to go to the representatives of the people to ask for loans and financial guarantees.

This first step in land distribution is plainly taken only because the Czar's counsellors perceive that the peasantry is seething with discontent and revolt. The first taste of popular institutions among the peasants has altered them radically. Many landlords who went to

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visit their estates after the Duma began its sittings, returned to the capital saying: "We do not recognize our peasants. They have changed completely since the elections to the Duma." The servile *mujik* is a thing of the past. And that is the very reason, as the great authority on Russia, Anatole Leroy-Beaulieu, explained in advance, why this stop-gap plan of land apportionment will not do. The peasants have their eyes opened at last. They have lost their old simple faith in the Little Father who would do justice, did his courtiers permit him to know the facts. They see that the Grand Dukes are the greatest and richest landlords, and will not hear of a law of even partial expropriation. No more will the Church. And the attitude of the peasant Deputies in the Duma made it pretty certain that, as M. Beaulieu writes, when once it is clear that the Imperial family is the great obstacle to the distribution of land, the peasant will have been "captured for the revolution." There may even be, thinks this cautious and informed French observer, "an overthrow of the throne."

This is very like what the best English authority on Russia, Mackenzie Wallace, writing from St. Petersburg on August 11, predicted in the London *Times*. He foresaw the coming of a time of "internal ferment, compared with which all the disorder, pillaging, and assassination of the past months will have the appearance of public order." Indeed, another correspondent of the same newspaper reports a statement made full three years ago by a prominent Russian, since known as a Constitutional Democrat. Even at that date he was appalled at the success of the propaganda of the extremists. He said:

> Neither you nor any other foreigner knows, very few Russians know, the progress these men have made among the peasantry and workmen, in the face of what seemed insurmountable difficulties. But I have made it my business to keep in touch with their agitation, and I assure you that I am almost appalled at the way in which it has grown and is still growing. They have won such support from the people that I frankly doubt whether it is any longer possible to save Russia from a bloody revolution. In view of the bittter discontent which is steadily growing among all classes of the population, the Government will, sooner or later, be forced to try to conciliate public opinion by some real or pretended concessions. But it will be too late. It is already too late. So soon as the bureaucracy shows a sign of weakness, the revolutionary movement will become irresistible. Reforms which would amply satisfy us will be of no avail against the new forces which are being roused throughout the country. The uneducated masses will make demands which it will be impossible for any Government to grant. There will be an appeal to force, and the result will be a chaos.

Depressing and alarming as this prophecy is, it reads amazingly like a description of the course of events as we see it unfolded. Nothing, in fact, has occurred since the abrupt dissolution of the Duma to alter the conclusion that it was a monumental blunder. The Czar should have come to terms with the Moderate party. In the next Duma, there may be no moderate party.

ARCHITECTURAL COMPETITIONS.

There is considerable discontent in professional circles with the prevailing habit of architectural competitions. The dissidents take the view either that competitions are clumsily managed and unfairly judged, or else that they are uneconomic and vicious in principle. Representing the first class, a prominent architect asserted in the last general meeting of the Institute that Mr. McKim's plans for the University Club in New York would never have received an award in a competition. The statement was undisputed, and certainly indicates that there usually is something amiss with the programmes, the judges, or the competing architects. The smaller class which regard competition not only as subject to perversion, but as unjust *ab initio*, offer a plausible but not wholly convincing moral argument for their case. It is illustrated in a clever skit by Mr. Henry Rutgers Marshall, in last month's *American Architect*, in which he imagines the Architectural League proposing a competition among lawyers in order to choose its solicitor. The fairly grotesque terms, the inadequacy of the reward, etc., are borrowed with the slightest alterations from the programme for the new buildings of Union Theological Seminary. The inference is that such a competition is an affront equally to the legal and architectural professions.

The moral objection may be more concretely stated as follows: Ten established firms are invited to enter a competition for a million dollars, being promised a thousand dollars apiece as indemnity for the expense of preliminary designs. But the regular fee for preparing such designs would be in every case one per cent., or ten thousand dollars. In other words, the building committee receives, in nine cases, at a thousand dollars a service worth ten. This argument, however, is too mathematically good to be true, and falls to the ground when it is recalled that no architect can be compelled to enter a competition. The system could any day be defeated by an agreement of the best firms to stay out. On the other hand, it should be noted that established firms do compete under protest, with a sense that the method is very defective, and subject to grave miscarriages of justice.

Into the matter of log-rolling, playing up to the taste of influential members of the jury, we will not go, because these are defects inherent in any such rivalry. If the profession of architecture is worse off in this respect than the others, it behooves the authoritative bodies to assume a severer attitude towards unprofessional conduct. There is, however, much to be said against a system that uneconomically brings out, say, fifty designs where a single building is required, and tends at least to eliminate the best firms and leave monumental buildings to be scrambled for by mediocrities. But all this is largely a matter of methods. Because invitation competitions are insufficiently paid is not a reason for abolishing them, nor is the frequent holding of open competitions, where limited contest would be advisable, a cause for despair. What we want is clearly a class of advisers and judges, such as actually exists in France, capable of drawing up simple and rational programmes, beyond personal influences, and fully aware of the mere tricks of the draughtsman which would pass for substantial design. In short, the most serious criticism of competitions among us lies not so much against the system itself as against the average committee and jury.

When it is remembered that young architects almost always commend the system, changing to the other opinion only after they have arrived, it will be felt that the practice has at least the merit of encouraging rising talent. For this reason alone, we should be sorry to see the admittedly uneconomic open competitions wholly done away with. We feel that it is unwise to trust to the hazard of such a free-for-all any very important building; but there is a whole class of smaller structures of a public or semi-public character where open competitions seem eminently in place. With respect to the greater commissions, we can only say that it is absurd to expect a firm that is prospering to encounter unpaid the chances of a large field; furthermore, that it is unfair to ask such a firm to compete, without at every stage fully repaying the costs of competition. Experience has taught, too, that in most cases the best results are obtained without competition by selecting the architect directly.

But right here appears the human and unprofessional side of the problem. An individual may fairly succeed in picking his man, but the great buildings are rarely in the hands of individuals. A corporation, lay or ecclesiastical, will practically have the greatest difficulty in making an impartial choice. As many competent architects may be in sight as there are stockholders or pew-owners. When the rebuilding of St. Thomas's Church was broached, it was found that some forty architects had substantial backers in the parish. Under such circumstances, what is there for it but the Apostolic method of casting a lot,

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or else some form of competition? It was undoubtedly this motive that led the Commune of Florence in the old time to put out so many of its monuments at competition; and the same solution is likely to be sought whenever direct choice of an architect seems impossible.

By a natural misapprehension of the scope of competitions, they have been criticised as a bad way of selecting a building. As a matter of fact, they never are a way of selecting a building. The artfully tinted drawings that win the suffrages of juries have the very slightest relations to the building that is to be. At best, they are merely an indication that the winner of the competition will work out an acceptable building. As a method of choosing an architect—the real difficulty for building committees—there is much to be said for competitions. They afford, if frequently a lame conclusion, at least a conclusion where otherwise there might be an interminable deadlock.

Looking at the situation broadly, the following advice might be tentatively offered to clients: (1) Choose an architect directly if you can; (2) for a monumental building, hold a limited and properly paid competition if you must; (3) for an ordinary building, hold an open competition, if you will. Finally, architects will probably have to put up with a system generally unsatisfactory from a professional point of view, so long as it affords an obvious convenience to that soulless but indispensable entity—the average corporate client.

THE READING OF FARMERS.

Statistics of circulation in the travelling libraries of Wisconsin throw an interesting light upon the reading of the farmers of that State. When the system was started seven years ago the circulating boxes were plentifully stocked with works on agriculture and nature books, a careful selection of the best and most popular being made. But it was found that the Wisconsin farmer will not read such books under any inducement. He desires no advice about his crops, and is incurious as to the birds, beasts, and plants of his neighborhood. The "How to Know" and similar books had, however, a splendid reading in the towns. The farms showed an equally feeble demand for works on economics, finance, and civic improvement. Even discussions of the labor problem were persistently neglected. History, too, found very few devotees. In fact, nothing is more striking about the bucolic taste in letters than its complete contemporaneity.

This appears in the first class of books which the farmers of Wisconsin do read. Biography has fallen below the expectations of the literary bureau, but for lives of persons of current notoriety there is a considerable demand. The only solid reading that is really popular on the farms is travels. Fiction, both standard and current, is eagerly devoured there as elsewhere. We believe we may consider Wisconsin in this matter as fairly representative of the country at large. Sojourners on New England farms will confirm the triple categories of recent biography, travel, and fiction. The books that are likely to be in every prosperous farmer's library are such biographies as the Grant Memoirs, Blaine's "Twenty Years in Congress," and the lives of such notable divines as Beecher, Moody, Spurgeon, etc. Many New England farmhouses of the better class possess the entire series of Livingstone and Stanley, to which are frequently added the chief Polar expeditions, and more rarely the travels of Sven Hedin and other Asiatic explorers. The Alpine books of Whymper are rarer, but not unknown. Fiction, by grace of the summer boarder, abounds, and the taste for it is apparently indiscriminate. Where New England might perhaps claim a superiority over Wisconsin is in the matter of devotional and theological works. There has been and is a considerable public for such harmonizing treatises as those of the late Henry Drummond, on science and religion. The Wisconsin statistics are silent as to those rural character-sketches comprised in the so-called 'b'gosh school," but it is safe to say that these are very little read in the neighborhoods whence the various Uncle Ephraims and Aunt Sabrinas are drawn. Caricature is, in fact, rarely greeted with enthusiasm by the travestied persons.

One need not be a profound psychologist to realize why farmers do not read for self-improvement. Even in these days of the telephone and trolley car the agricultural life is a comparatively monotonous one, and if the toiler reads at all, it is for recreation solely. A natural curiosity leads him to explore the lives of his political and ecclesiastical heroes; a vague longing for wider boundaries, for something of romance, explains the taste for fiction and books of travel. For many a community the itinerant missionary represents strange lands and peoples, the steamy breath of the tropics, and the feathery palms. He is the natural forerunner of the book agent with African and Asiatic, not to say Polar, adventures to sell. The Wisconsin and all other statistics fail us on an interesting point, namely: What books are read by Philemon, what by Baucis? We think it no unfair supposition that "Twenty Years in Congress" and the Stanley travels are read by father, and the "Dolly Dialogues" and Zenda books by mother, after the supper dishes have been put in the cupboard.

It would be interesting to carry the analysis closer and inquire what novelists are read in the country. From observation, limited to be sure, but extending over several years and including many districts of New England, we confidently say that Howells and James are not read on the farms. Apparently, the objection of Mr. Owen Wister's "Virginian" that nothing happens in such books, damns them among our sturdy Easterners also. Curiously enough, Mr. Cable was read, apparently, for his exoticism. Mark Twain's earlier books, especially "Roughing It" and "Innocents Abroad," have usually been present in book-cases under our observation. Of recent years the more knowing society novels have put in an appearance; but these glimpses into Mayfair and Cosmopolis are, as we have hinted, due rather to the summer boarder than to the bucolic demand.

Of course, all inferences from statistics of travelling libraries and inspection of farm-house living rooms are vitiated by the all-pervasive magazines. Through clubs, the monthlies are very extensively circulated, and there is no means of knowing which portion of the fare provided by the editor is best relished by the farmers of the land. One may fairly assume, however, that the preponderance of fiction is what attracts the up-country districts, as indeed it does the towns. The slack demand for the works of publicists shown by the Wisconsin statistics suggests that the muck rake may not have stirred the country soil very deeply. Its havoc has been, perhaps, largely confined to city thoroughfares. There is nothing in the taste for romance that forbids us to believe that they are canny folks "in the deestricts" and rather "sot in their ways" as regards both their reading and believing. If our theory that farmers read chiefly for recreation be true, it is no wonder that they decline to be caught in the present quasi-sociological freshet.

THE TEACHING OF LATIN—A CRITICISM AND A REMEDY.

During the last thirty years the teaching of Latin in the high school has been almost completely revolutionized. The change has been due to a conviction that the old method was not adapted to modern conditions, and that loss of Latin as the chief representative of classical culture was due to the method of teaching rather than to the study itself. If the changed conditions could be adequately met it seemed that no further decay was to be apprehended.

These considerations were sound. The position of Latin and the method of teaching it were the heritage of the Middle Ages when Latin formed the greater part of the training of youth for every pursuit in life. It was, therefore, a practical study intended to be immediately useful, and the training in it was detailed and extensive. In modern times, however, the pressure of so many other subjects upon the at-

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tention of the school led to a progressive curtailment of the time that could be given to Latin, without any particular change in the method of teaching it, and the result was a progressive diminution of the net result of knowledge and an apparent diminution in its effective value as culture.

Two suggestions for improvement were made; one with regard to the introductory training, the other with regard to the authors read. The introductory book was restricted in compass, and greatly modified in method. The old idea of learning by heart large masses of paradigms, lists of exceptions, and multitudes of unimportant details was abandoned, and the essential facts were presented in small sections, so that the student could make immediate use of his knowledge. The vocabulary was restricted to the words used most frequently by Cæsar and Cicero, and various devices were employed to produce interest. The commentaries on Cæsar, Cicero, and Virgil became marvels of exegetical and illustrative material; ethnology, geography, statistics, comparative religion, comparative philology, military science, law, archæology, art, all contributed their share, until the notes were often twice as extensive as the text. And yet, in spite of this, the criticism was made that students came up to college with a smaller knowledge of Latin than they exhibited forty years ago, and, still worse, left college unable to read a passage of ordinary Latin except with an effort, which after a few years became almost prohibitive.

To meet this difficulty, some institutions, under the lead of Harvard University, modified their entrance requirements so that entering students were required to translate, not passages from works previously read, but passages hitherto unseen. Undoubtedly, good results were gained from this requirement, but it appears that even here no definite plan of instruction was pursued, and, furthermore, that the advantage obtained by the student at entrance was lost in the subsequent college training. Accordingly, it now appears that, while Latin is increasing proportionally in the secondary school, it is still losing ground proportionally in the colleges, and that the knowledge shown by students on leaving college indicates no signs of betterment.

Several remedies may be suggested. In the first place, it cannot be too strongly emphasized that the habit of making the classics the occasion for instruction in ancient history, life, and art is fundamentally unsound. While Latin will be retained, and should be retained, largely on account of its exceptional value for mental training, it is, nevertheless, just as unquestioned that the influence of this language for centuries has been due largely to the value of the literary masterpieces which it embodies. Now, any scheme of instruction which minimizes the study of the Latin authors as literature fails to do justice to the study. Livy and Tacitus are not the places to study Roman history. Roman mythology should not be the essential feature in reading Virgil. Public law is not the main reason for reading Cicero. It may be laid down as a fundamental principle that little more should be expected from a student in Latin than could be reasonably expected from the ancient Roman reader of that day. The Roman who read Cæsar's "Commentaries" possessed no other information as to the ethnology of Britain or Germany, and lost nothing by his ignorance. Why should more be demanded of our luckless schoolboy?

Now, to read a Latin author with readiness and appreciation requires knowledge, and it is here that my chief criticism of the present method of instruction applies. An acquaintance with paradigms and with the essential laws of syntax is necessary, and is everywhere demanded. But even with the knowledge of paradigms and syntax, the student will be unable to read if he does not possess a knowledge of words. In the old method it was supposed that this knowledge would be gained by assiduous thumbing of the lexicon; but any one who has gone through school and college cannot fail to remember how little actual progress was made in the preparation of any one lesson in this essential matter of word-knowledge. The prime necessity in teaching Latin at the present day is, accordingly, the systematic study of words. This study is no new thing. The most distinguished scholars, both in Europe and here, have emphasized it time and time again. But, as far as I know, no definite system has been devised applicable to our present conditions.

For the study of words no language possesses such unique advantages as does the Latin. Its vocabulary is marvellously compact as well as efficient, and therefore more can be done with a small number of Latin words than can be done with the same number in any other language. The authors read in schools prove this. The first five books of Cæsar's "Gallic War" show a total of 2,120 words. The six speeches of Cicero read in the schools show a total of 2,158 words. The total vocabulary for the first six books of Virgil's "Æneid" is 3,229 words. The total word-list of these three authors comprises only 4,683 words. Now, it goes without saying that, in the study of vocabulary, those words should be particularly emphasized which occur most frequently, and for the purpose of my study I have culled out those which occur in the selections mentioned five times or more. The total number is 1,929. That these words are representative I have tested by taking a class through the "Civil War" of Cæsar, the "Pro Roscio Amerino" of Cicero, and four or five books of Ovid's "Metamorphoses." I found that, of the words to which I have alluded, 1,900 appear in the authors I have mentioned, and that, with the knowledge of the meanings of those 1,900, my students were able to read without difficulty and without consultation of the lexicon.

If, therefore, during the four years of his training in the high school, the pupil were required to acquaint himself thoroughly with approximately 2,000 Latin words, he would have at hand fully nineteen-twentieths of the total vocabulary of any Latin author of literary value which he would meet. Several other considerations reinforce this argument. The 2,000 words to which I have alluded contain more than 800 verbs, of which the majority are simple verbs. If the student has, in addition to this knowledge, even rudimentary acquaintance with the principles of Latin word formation, he has really at his control a vocabulary very much more extensive than would appear on the surface. In addition, it is to be remembered that a large amount of our English vocabulary is Latin, and that, while deducing the meaning of Latin words from their English derivatives is dangerous, nevertheless in the case of a large number of abstract ideas particularly, the English word and the Latin word are practically equivalent. It is, therefore, in the case of Latin, not a serious matter to provide students with such a working vocabulary that they will be able to read ordinary prose, and the narrative poetry, with very little, if any, greater difficulty than we should find in reading similar German or French. Not infrequently strange words will appear in Latin as they would in the modern languages, but it is surprising how often these words can be elucidated from the context, and how little is lost from the general impression if they remain unknown. Now, if these considerations are sound, it follows that in the reading of texts in school and college the procedure that is usually followed should be reversed. Instead of assigning a passage of so many lines to be prepared for the morrow, the teacher should inform his class how much in the next lesson is new, should insist that they be acquainted with the required vocabulary up to date, and should add to their available list those words in the new lesson which are essential to further progress. Words that occur but once or twice should not be emphasized, and if necessary the meanings should be imparted, but the student should be expected to use the knowledge that he has and the knowledge that is provided in advance to make his translation. If this is done, it will be but a short time before a sense of power will develop in the student's mind which will be worth hours and hours of drudgery. He will begin to feel that instead of the lesson being a puzzle which he is to make out, it is a picture which he is to enjoy, and one of which he already possesses the clue.

Of course, training in the method of translation is also essential, inasmuch as the genius of the Latin language differs from that of the modern languages, but after all, the most important requirement for reading a language is a knowledge of the meaning of words, and by the system I suggest, with the list I have indicated, that knowledge can be imparted, not merely with ease, but with a definiteness and assurance which has never yet been known.

GONZALEZ LODGE.

Teachers College, Columbia University.

FIRST EDITION OF "THE SCHOOL FOR SCANDAL."

Sheridan's play was first produced at Drury Lane Theatre, May 8, 1777, and was played successfully at intervals for a long period. No edition was printed in London for a number of years, although several came out in Dublin within a few years of its first production on the stage. The edition usually considered the first has the imprint "Dublin, for J. Ewling," but without date. Mr. Anderson, in the bibliography affixed to Sanders's "Life of Sheridan," suggests for it the date of 1777, while Mr. Pollard, in a recent bibliographical note, says that it was printed "presumably during the

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course of the next year after it was first acted, that is, 1778." The date generally affixed in booksellers' and auction catalogues is 1781. In Part VI. of the McKee sale in 1902 a copy with imprint "Dublin: Printed in the Year, 1781," was offered, with the following note:

In all probability this is the genuine first edition of Sheridan's famous comedy. It is a matter of record that a manuscript copy of the play was sent over to Mr. Thomas Ryder of the Dublin Theatre, and as he, himself, assumed the character of Sir Peter in the representation given at his own theatre (see cast), the presumption is strong that his publication of the play preceded that of Mr. Ewling's, which bears no date.

But an edition with earlier date than this, apparently undescribed, certainly exists, with the title:

The | School for Scandal, | A | Comedy; | As it was performed at the | Theatres Royal, | in | London | and | Dublin. | Dublin: | Printed in the Year M,DCC,LXXX. |

It is a very poorly printed pamphlet of forty-two leaves, in appearance looking like a pirated edition, or one got out in a great hurry for the use of actors. The *dramatis personæ*, on reverse of title, does not contain the printed names of the actors, though, in the copy examined, these have been written in. A word-for-word comparison of this and the undated edition printed for Ewling has been made in an effort to discover which is actually the earlier. The differences, comparatively few in number, show almost conclusively that either one was printed from the other or both from a common manuscript which was followed pretty closely. "End of the First Act," etc., are found in the 1780 edition, but not in that of Ewling. Exits read, "*Exit Snake*," etc., in the 1780 edition, while that of Ewling generally has "Exit" only. Line 3, page 2, in Ewling edition, has "*in their lives*," while the corresponding phrase in the 1780 edition is, "in the whole course of their lives." This is the greatest textual difference, and, if it be taken as a basis, we are obliged to call Ewling's edition the earlier, as later editions, after the play had been revised throughout by the author, read, "in the course of their lives." "Drote" for "droit" and "done" for "donc," simply show that the Irish printer of the 1780 edition understood no French. "Preserve youth," in line 24, page 34, of Ewling's edition, becomes "ruin youth" (exactly opposite and wrong), in the 1780 edition. "Lies in question," in line 31, page 90, of the Ewling edition, reads, in the 1780 edition, "lying questions," the latter being wrong. Most of the differences, in fact, are mistakes of careless printers. Ewling's edition is fairly well printed, and has a considerable list of errata, while the 1780 edition is a very roughly printed piece. On the whole, it seems as if the edition printed for Ewling may retain its position as the first edition, although this heretofore undiscovered edition of 1780 may have the honor of being the first dated edition.

It is worth noting that the first American edition of the play, printed in Philadelphia, in 1782, by Robert Bell, and called on the title-page, "The Real and Genuine School for Scandal," was certainly printed from this 1780 edition, or a very accurate reprint of it. Most of the misprints, such as those of the two French words noted above, are copied. The Philadelphia printer, however, saw the obvious nonsense of the phrase, "ruin youth," and was able to correct the sense, though he did not light upon quite the correct word. He printed it "save youth."

I have examined, also, another American edition, printed by Hugh Gaine in New York in 1786. The title-page states that it was printed "From a Manuscript copy in the possession of John Henry, Esquire, joint manager of the American Company, given him by the author." Below the *dramatis personæ* is the following advertisement:

So many spurious Copies of The School for Scandal having been obtruded on the Publick, has induced the Editor to lay before them, in its proper Garb, this most excellent Comedy, presented to him by Richard Brinsley Sheridan, Esq.; the justly admired Congreeve of the present Times.

In the same connection as the paragraph already quoted, Moore in his life of Sheridan, says:

The edition printed in Dublin is, with the exception of a few unimportant omissions and verbal differences, perfectly correct. . . . I have collated this edition with the copy given by Mr. Sheridan to Lady Crewe (the last, I believe, ever revised by him), and find it correct throughout.

Then, in a footnote he gives one of the alterations made by Sheridan in Lady Crewe's copy:

Lady Teazle, in her scene with Sir Peter, in the second act, says: "That's very true, indeed, Sir Peter; and after having married you, I should never pretend to taste again, I allow." It was thus that the passage stood at first in Lady Crewe's copy, as it does still, too, in the Dublin edition, and in that given in the collection of his works, the original reading of the sentence, such as I find it in all his earlier manuscripts of the play, is restored: "That's very true, indeed, Sir Peter; and, after having married you, I am sure I should never pretend to taste again."

There is some discrepancy of statement here which I cannot explain. Lady Teazle's speech as given in full by Moore in his edition of Sheridan's Works (the above is quoted from the Life) is as follows:

That's very true, indeed, Sir Peter; and after having married you, I should never pretend to taste again, I allow. But now, Sir Peter, if we have finished our daily jangle, I presume I may go to my engagement at Lady Sneerwell's.

The same speech by Lady Teazle in three Dublin editions (the one dated 1780, the one printed for Ewling, and another later undated edition) reads:

Why then you force me to say shocking things to you. But now we have finished our morning conversation, I presume I may go to my engagements at Lady Sneerwell's.

While in the Gaine edition, printed from a manuscript by the author, the passage reads:

Aye! that's very true, indeed, after having married you, I never should pretend to taste again. But now, Sir Peter, as we have finished our daily jangle, I presume I may go to my engagement at Lady Sneerwell's

It is evident, therefore, that if Moore had by him a copy of some Dublin edition reading as indicated in his note, it must have been of a more recent date. L. S. L.

Correspondence.

HISTORY, ANCIENT AND MODERN.

TO THE EDITOR OF THE NATION:

SIR: Columbia and Yale may be warmly congratulated on an innovation that is to mark the opening academic year. They have decided to join forces so as to constitute a department specially adapted for students who wish to fit themselves for Government employment, consular, colonial, or diplomatic. Incidentally, the same training will be of service to others, to those who merely wish to understand Administrative problems, or world politics, to journalists, even to missionaries. Commercial and international law, European and Oriental languages, commercial geography, consular and diplomatic practice, economics, modern history, and other allied subjects will be taught. This is all as it should be, and corresponds with a need which our historic growth as a nation has now brought on us.

On this text much might be written, but the present purpose is to advert to one branch only of these studies, the one that must answer the purpose of foundation for all the others, that is history. What is being done by Columbia and Yale is a hopeful symptom for the future of historical studies in this country. For it brings into sharp prominence the utility of studying recent history and the further fact that the history of the nineteenth century—to fix a convenient period—is one requiring a special approach. Whereas the study of the ancient world and of the Middle Ages tends dangerously to become an academic routine, in which research is merely the road to the doctorate and the professorial chair, the history of the years just behind us should be an introduction to practical life, a guide to the evolution in political thought and political methods from which the ever-changing fabric of human society as we move in it to-day has been woven. This branch of history, so different from the old academic history, is a practical study, giving to the administrator, the diplomat, the man of the world, the politician, the journalist, a comparative point of view whereby he can judge more effectively how this, that, or the other event he has to deal with stands in the world's evolution and the struggle of nations.

Nothing here written is meant to imply criticism of the very excellent work done in the history departments of our universities. On the contrary, it is certainly the case that the standard set has been tending steadily upwards of recent years. The trouble has been merely the non-recognition of the fact that if the remote past was worthy of study, the immediate past is equally worthy, and, additionally, that its lessons may have practical, or let us say, technical, value.

It was the logical minded French who first perceived the need which the modern world has of drawing by scientific methods lessons from yesterday to guide its way to-morrow. A small group of eminent Frenchmen, Boutmy, Taine, Albert Sorel, Paul Leroy-Beaulieu, and others, judging that the national catastrophe of 1870-71 had proceeded largely from ignorance of political science in all parts of the community, decided that this ignorance should be reme-

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died by instruction. This was the starting point of the now-famous École des Sciences Politiques, an institution concerning which two remarks must here be made. The first is that, taking the history of the world since 1789 as the foundation of its teaching, it has never copied the methods of that older and also excellent institution the École des Chartes; its aim has been constantly practical, never academic. The other remark is that no institution of modern France has shown such sudden and such splendid results. Whereas the France of the Second Empire and of many of the early years of the Third Republic was crassly, suicidally, ignorant of the elements of political science, now, within the last few years, a most remarkable change has taken place, largely the work of the École des Sciences Politiques. Frenchmen now write on colonial, international, economic questions, statistics in hand and firmly grounded in political and historical knowledge, and the old lies and fairy tales of the Boulevard prints, long the laughing stock of Europe, are fast becoming *vieux jeu*.

R. M. JOHNSTON.

Cambridge, Mass., August 27.

THE MS. OF EVELYN'S DIARY.

TO THE EDITOR OF THE NATION:

SIR: The new edition of Evelyn's "Diary and Correspondence," by Mr. H. B. Wheatley, the accomplished editor of Pepys, has been awaited by scholars with interest. The original editor of Evelyn, like those of Pepys, has omitted large portions of the diary, and additional material of considerable importance was expected in this new edition. Mr. Wheatley, however, has been able only to reproduce Bray's text, for the present owner of the manuscript has refused to permit a new inspection of it. A similar difficulty of my own had prepared me for this result; and as my experiences may serve to illustrate the annoyances which work on such an edition as this entails, they may not be without interest to your readers.

The Diary, letters, and other manuscripts of John Evelyn are now in the possession of a descendant bearing the same name, who has also inherited the ancestral estate of Wotton Court. One of these letters I was anxious to include in a work which I am editing for the Clarendon Press, and Mr. Sidney Lee kindly consented to intercede for me with Mr. Evelyn so that I might procure a transcript of the letter. Mr. Evelyn, who is now of a very advanced age, replied that he had presented all the MSS. at Wotton to his son, and that no one but this son could give access to them. Mr. Lee thereupon wrote to the younger Evelyn, who, in reply, regretted that he was unable to permit an inspection of the letter, as his father objected to having the MSS. disturbed in any way! All the papers were carefully stored away, and there was no reason to doubt the accuracy of Bray's original transcription.

I was not wholly satisfied by this assurance, and on the recent visit of Dr. J. E. Sandys of the University of Cambridge to this country I casually mentioned this difficulty to him. He offered to obtain the assistance of Mr. Frederic Harrison, whose family were neighbors of the Evelyns at Wotton, and who might gain as a friendly favor what the interests of scholarship had failed to secure. The efforts of Mr. Harrison were, however, no less futile than those of Mr. Lee; and so, like Mr. Wheatley, I shall be obliged to rest content with Bray's antiquated transcript. It will appear perforce in an appendix, for every other of the many texts in my three volumes has been transcribed from the original.

The Diary of Pepys is in the possession of an academic institution; it is always open to the inspection of competent scholars; and successive editors have added such new material as a growing interest in Pepys and a fresher conception of scholarship have demanded. The Diary of Evelyn is in the hands of a private owner, who is wholly unaware of its historic import and wholly out of sympathy with the humane studies of his distinguished ancestor. Surely a public document of this sort belongs rightfully to a public institution, and no student of English letters will rest content until it has found its way into the British Museum.

But there is still another observation which this incident suggests. The charge of sordidness and unenlightenment which is so often brought against American collectors and bibliophiles may receive a wider application. Vandals and Goths may flourish among the country estates of England no less than in the stockyards of Chicago.

J. E. SPINGARN.

Columbia University, August 27.

[Every scholar will feel with Mr. Spingarn in his indignation at such niggardly treatment. At the same time a possible mitigation of this judgment may be found in the notice of the book printed on another page.—ED. NATION.]

DE MILLE IN HALIFAX.

TO THE EDITOR OF THE NATION:

SIR: I submit that Mr. Burpee's interesting letter to the *Nation* about De Mille was not entirely just to the people of Halifax. The estimation in which Halifax people held De Mille was substantially that in which he seems to be held by Mr. Burpee himself. I am sure that Mr. Burpee is mistaken in supposing that Mrs. Scott Siddons discovered him for the people of Halifax. I well remember the occasion of the reading referred to; Mrs. Siddons prefaced it with the statement that it was by request. Unless Mr. Burpee has evidence to the contrary, I should have assumed, as most of us did at the time, that Mrs. Siddons knew little or nothing about De Mille before her attention was drawn to his works by some of his Halifax admirers. After De Mille's death the manuscript of a poem was found among his papers, which was edited by Prof. Archibald MacMechan of Dalhousie University, Halifax, and published by T. C. Allen & Co., Halifax. I suspect that the greater part of the subscriptions, without which the volume could not have appeared, came from Halifax, or, at least, from Nova Scotian admirers of the author. Mr. Burpee has made no reference to this work. There are many Halifax people, among whom I number myself, who would be glad to have his critical opinion of the poem.

B. RUSSELL.

Halifax, August 18.

Notes.

Bard, Marquardt & Co. of Berlin will publish shortly a work in two volumes on Ibsen, by Prof. Georg Brandes.

The Cambridge University Press is about to issue the "Interlinear Bible," giving the authorized and revised versions in this incongruous form.

A new volume by George Frederick Wright on "Scientific Confirmations of Old Testament History," will be brought out by the Bibliotheca Sacra Company, Oberlin, O.

A translation by Mr. R. H. Hobart of "The Life and Works of Vittorio Carpaccio" is to be published soon by John Murray. The "Life" is the work of the late Prof. Gustaf Ludwig and of Prof. Pompeo Molmenti, the distinguished Venetian historian.

Kipling's "Puck of Pook's Hill" will be issued by Doubleday, Page & Co. early in October. The illustrations are by Arthur Rackham. The same firm has taken over the other books by Upton Sinclair besides "The Jungle," and will reprint them in revised editions.

Gustav Kobbè has added a "How to Appreciate Music" to the list, already long, of guide-books to culture. It will be published in September by Moffat, Yard & Co. On the same list are "Behind the Scenes with Wild Animals," by Ellen Velvin, and "The Von Blumers," by Tom Masson.

Prof. George William Knox, who for many years lived in the East, has written a book on "The Spirit of the Orient," now announced by Thomas Y. Crowell & Co. It deals with the new relations of Japan and the East to the Western world since the war.

Edwin Markham is preparing a volume of selections from the writings of the much-discussed mystic, Thomas Lake Harris—regarded by some as a prophet, by others as a charlatan. The biography of Mr. Harris, who died a few months ago, will probably also be written by Mr. Markham.

E. P. Dutton & Co. have ready for immediate publication Budgett Meakin's "Life in Morocco," which gives an intimate picture of native existence such as is not commonly seen by foreigners. Later they will publish "A Child's Recollections of Tennyson," by Edith Nicholl Ellison, a daughter of the late Dr. Bradley, who succeeded Stanley as dean of Westminster. The book promises familiar and even amusing glimpses of the Laureate at home.

A series of critical biographies, whose character is sufficiently indicated by the title "Modern Poets and Christian Teaching," is coming from Eaton & Mains. The volumes ready this autumn will be: "Robert Browning," by Frank C. Lockwood; "Richard Watson Gilder," "Edwin Markham," and "Edward Rowland Sill," by David G. Downey; "Matthew Arnold," by J. M. Dixon; "Mrs. Browning," by Martha Foote Crowe, and "Lowell," by W. A. Quayle.

To commemorate the 250th anniversary of the settlement of that famous Massachusetts town, Alice Morehouse Walker has written a book on "Historic Hadley," to be published by the Grafton Press. The same

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house is preparing a "History of the Ohio Society of New York," by James H. Kennedy, and the autobiography of Colonel Richard Lathers, edited by Alvan F. Sanborn, under the title of "Reminiscences of Sixty Years in South Carolina, Massachusetts, and New York."

Chapman & Hall in London (the American importer has not yet been announced) are preparing a "National Edition of the Works of Charles Dickens" to be completed in forty volumes. It will include more than a hundred pieces hitherto uncollected, chiefly from his anonymous contributions to *Household Words*; the full series of Letters now first chronologically arranged; the "Poems, Plays, and Speeches," and the "Life" by Forster, illustrated by a complete series of portraits. The first two volumes will appear in October. The edition is to be limited to 750 sets for England and America.

Duffield & Co. issue to-day a book by Mrs. N. S. Shaler called "The Masters of Fate," which deals with the power of the will to overcome the seeming disadvantages of life. Says Mrs. Shaler: "For the suggestion of the book and for most of the scientific material contained in it, I am indebted to my husband. In his opinion, the whole field of invalidism in its relation to intellectual and moral development deserves a consideration which it has not hitherto received. His personal acquaintance with many youths who start in the race of life with a burden of grave disabilities resting upon them made it plain to him that the sense of their handicap was a load that needed to be lightened. It seemed worth while, therefore, to prepare, with special reference to this class, a brief statement of the achievements of noted persons who, under the stress of grave difficulties, have shown skill in marshaling their physical and spiritual forces to play the part of men."

Other books on the list of Duffield & Co. are: "Molière, the Poet and Man," by Hobart C. Chatfield-Taylor; Brandes's "Reminiscences of My Childhood and Youth," translated by G. M. Fox-Davies; "The World's Painters Since Leonardo," by J. W. Pattison; "The Plays of Our Forefathers," by Charles Mills Gayley, and "Chinatown Ballads," by Wallace Irwin.

The *Geographical Journal* for August opens with an interesting account by Baron Erland Nordeskiöld of his archæological and ethnographical researches among the Indians in the primeval forests on the boundaries of Bolivia and Peru, some of whom are as yet utterly untouched by civilization. They are now few in number, but the prevalence of ruins and especially of ancient burial places, in which were found many bronze and stone implements, showed that formerly the region was densely populated. Though forest dwellers and having no settled abode, they are agriculturalists and cultivate bananas, mandioca, potatoes, cotton, sugar-cane, and maize. They are industrious, intelligent, and chaste, but, having a fatal propensity for liquor, they are becoming practically enslaved to the white rubber traders. Their condition differs but little from that of the Congo negroes, and the Baron says that unless the governments interfere and protect them from both fire-water and the white man they are doomed to extinction. Prof. J. W. Gregory treats of the economic geography and development of Australia and says that because of the enormous deposits of coal and the high quality and wide distribution of its iron ores, he is confident that in the future —with the possible exception of China— she will beat the world's record in the production of iron. The geography of international boundaries is treated clearly and suggestively by Major E. H. Hills. He lays down the fundamental principles that the permanent frontier should be an actual barrier, clearly indicated, stable, and following existing ethnological or tribal boundaries. Then are described with illustrations from history the various types, as river, watershed, and artificial frontiers upon parallels of latitude, meridians, or a straight line, with the grave difficulties arising from them. The importance of the subject to Great Britain is shown by the fact that in Africa alone there are 5,000 miles of frontier common with France and 3,500 with Germany, much of which is unexplored territory, and therefore containing the germs of future misunderstandings. Lieut.-Col. Maunsell contributes some notes to accompany his valuable map of Eastern Turkey in Asia.

Much pleasanter reading than the recent accounts of slaughter in Jolo is an episode related in the May number of the *Far Eastern Review* (Manila, P. I.), devoted to the Moro province. About two years ago the present district governor of Davao (Lieut. E. C. Bolton) received word that a mountain tribe of Bilanes had made a descent upon the Tagacaols, and had murdered two or three of the latter. [The peoples mentioned are non-Mohammedan hill-tribes.] The governor at once proceeded with one or two soldiers and fourteen Tagacaolos some fifty miles into the interior, and suddenly appeared before the house of the Bilan chief, who had never before seen a white man. His first remark to the district governor was, 'You look just as I do," this Bilan chief having brown hair and eyes, and rather light complexion. To inquiries about the murders, the chief replied: "Yes, and we have forty-seven more to kill to get even for a raid they made upon our tribe some years ago." The governor explained that such reprisals could not be allowed, and invited the chief to a conference to be held at Santa Cruz, on the Gulf of Davao, on a certain date some few weeks ahead, which was carefully recorded by tying the proper number of knots on a string. The governor then visited other tribes engaged in vendetta warfare, and on the appointed day the conference was held. A judge was appointed from each tribe, with the governor as referee. Witnesses from five tribes went back over ten years of murders, thefts, etc. A remarkable fact was that, so far as could be determined, the witnesses all told the truth. A table was made showing the depredations of each tribe against the others, like a clearing house sheet, corresponding crimes were struck off, and a balance was left against two tribes which had committed more depredations than the others, which they agreed to settle by the payment of two hundred plates and three big gongs. They then shook hands all around, and enjoyed the festivities arranged for them.

Arthur Symons publishes, in the *Athenæum*, some curious discoveries made in the birth registers at St. James's, Westminster, while in search of dates connected with Blake. He found a William Marlow, son of Christopher and Mary, born March 2, 1709; Jane Marlow, daughter of Xopher and Barbara, born September 21, 1709; besides a Hannah Marlow, born 1748. "It is safe to assume," he says, "that in the year 1709 no name in English literature was more completely forgotten than that of Christopher Marlowe, and that no Marlowe, therefore, not connected with his family was likely to choose so uncommon a name as Christopher (which I found only a few times in the registers of fifty years). Yet, here are two fathers of families, at exactly the same time, both called Christopher Marlow." Not far off he discovered a Mary Ann Faust and a Hester Tamberline, besides a Mary Witchcraft and a Mary Ann Death.

"The Zambesi beyond the Victoria Falls" was the subject of one of the most attractive papers read before the British Association. The author, Mr. Trevor Battye, went up the river a hundred miles in native dug-outs into a region which, though traversed by Livingstone, had never before been visited by a naturalist. He found the natives highly intelligent, and said that it was not difficult to believe that their ancestors might have designed and built Zimbabwe, the finest of the Rhodesian ruins. This intelligence he illustrated by showing a perfectly symmetrical bowl not made upon a potter's wheel, but by the unaided fingers of a woman; beautifully finished ivory rings cut by primitive chisels and files out of the solid tusk of an elephant; fish spears with barbs almost as fine and quite as sharp as those of a trout fly fashioned out of iron, smelted from the clay iron-stone and forged and then cut when cold. Such work could only be made in England by high mechanical skill. The king, Lewanika, and his son, Litia, were intelligent men anxious for the improvement of their people. When the king returned from the Coronation, he was so impressed with the wonders of civilization that he began his opening speech to his people with the words, "You are simply baboons! Simply that!"

Carlo Tivaroni, whose exhaustive history of modern Italy has given him a permanent reputation, died at Venice on August 6. He was born at Zara in 1843. As a lad of seventeen he enlisted under Garibaldi in the Sicilian expedition, and again in 1866 and 1867 he obeyed that magician's call. He was a consistent democrat, who accepted, however, the monarchy as the indispensable symbol of Italian unity. He served one term as deputy from Belluno, but spent most of his life in the Department of Education, of which he became prefect. In 1882 he published his "Storia Critica de la Rivoluzione Francese." This forms, indirectly, an introduction to his monumental "Storia Critica del Risorgimento Italiano," which appeared in nine volumes between 1888 and 1897. The scale on which he worked was broad in generals and minute in particulars. He takes three volumes to bring the story down to 1815; three more for the years 1815-48, and a con-

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cluding three for the actual achievement of unity and independence, 1849-70. He had the ideals of the most pedantic German "scientific" historians at their crudest, making his volumes a receptacle for an immense amount of miscellaneous matter thrown together without regard for form or for attracting the reader's interest. He uses no footnotes, but inserts titles and quotations parenthetically in the body of his text. And yet his nine volumes are unquestionably the most important record of Italy's regeneration, and they will long remain a quarry for students, although they can never be popular. They are in the main impartial. The fact that Tivaroni was a Mazzinian serves to give distinction to his opinions; indeed, the reader who cares to sample Tivaroni at his best cannot do better than to turn at once to his study of Mazzini. It is not too much to say that if all the original sources on Risorgimento history were lost, Tivaroni's *magnum opus* would enable the perspicacious historian to get a clear notion of that epic transaction.

The philologists of Germany, and particularly of Bavaria, have been celebrating lately the hundredth anniversary of the birth of one of the most creative, if least conspicuous, German scholars of the nineteenth century. On the fourteenth of last March, at the annual meeting of the Bavarian Academy of Sciences, a memorial address was delivered by Prof. Ernest Kuhn, son of the celebrated Adelbert Kuhn, on Johann Caspar Zeuss, the founder of Celtic philology. And on July twenty-second, an international meeting in commemoration of Zeuss was held at Bamberg, where he was professor of history during the last years of his life. The chief address at Bamberg was delivered by Prof. Kuno Meyer of Liverpool, one of the most eminent of living Celtic scholars and the organizer of the new School of Irish learning at Dublin. Professor Meyer also officially represented the Royal Irish Academy, and the Gaelic League, the great popular organization for the revival of the Irish language, sent a delegate who made an oration in Irish. M. Henri Gaidoz, wishing to offer a tribute on behalf of French scholarship, has reprinted and expanded an admirable account of the life and work of Zeuss which he published originally in the *Revue Celtique*, in 1885. His brochure (privately printed, Paris, 1906), contains also a reproduction of a portrait of Zeuss now in the possession of the Bavarian Academy of Sciences.

Zeuss received scanty recognition during his lifetime. He passed most of his days as a secondary school-teacher and obtained a university chair, after repeated denials of his application, only to be quickly compelled to relinquish it because of ill health. Now that the branch of science in which he was an isolated pioneer numbers its adherents in many universities of the old world and the new, it is a satisfaction to see some suitable tribute paid to his memory. There were Celticists, perhaps, before Zeuss, but hardly Celtic philologists. When the history of Celtic studies is written, due recognition will be given to the work of such native antiquaries as Edward Lhuyd in the eighteenth century and O'Donovan and O'Curry in the early nineteenth. But the supreme debt of Celtic philology to the labor of Zeuss will always be acknowledged. It has been playfully, but appropriately, expressed by Dr. Whitley Stokes in the quotation,

Ζεὺς ἀρχὴ, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τέτυκται,

and seldom has a branch of learning owed more to one man. His early work, "Die Deutschen und Ihre Nachbarstämme" (which he was compelled to publish at his own expense) marked an epoch in the investigation of Germanic and Celtic ethnology, and his chief production, the "Grammatica Celtica" (1853), laid the foundations and raised much of the permanent superstructure of scientific Celtic grammar. During the fifty-three years that have elapsed since the publication of Zeuss's grammar, a small but ardent group of specialists have added vastly to the materials available for the study of the Celtic languages and literatures, and they have made many corrections in Zeuss's results. But they all gladly acknowledge their utter dependence on his initial labors, which give him an unquestioned place among the very few great masters of modern philology.

A curious intellectual phenomenon is the growing influence of John Henry Newman in France. It exists in a well-defined movement of certain minds toward Catholicism; in what may prove an answering movement among younger Catholics, with whom for the present it is an aid to their own belief; and, strange to say, in the general settling of ideas among others, quite apart from religion. The purely theological case of Abbé Loisy and his sympathizers is less known in France than in England and America, except, perhaps, among the clergy. But Brunetière has long been insisting on Newman's place in evolutionary philosophy; and Paul Bourget, when he first turned to his present sobriety of thought, published a striking study of the personality of the author of the "Apologia." Bourget now writes a significant preface to a fairly complete book on Newman, as he interests Frenchmen, by Georges Grappe. He draws attention to the coincidence, within a few weeks, of Newman's entrance into and Renan's exit from the Roman Catholic Church, and the consequences in the intellectual life of each. The historical relations of Newman's life are gone into very thoroughly by that grave and highly respectable, if not sparkling writer, M. Thureau-Dangin, who is also a member of the French Academy, in his "Renaissance du Catholicisme en Angleterre." Raoul Gout has studied Newman in the form of a bulky university thesis for the doctorate at the faculty of Protestant theology in Montauban. Lucie Félix-Faure (Madame Goyau), daughter of the late President, has made him the subject of one of her really superior popularizing volumes; and Ernest Dimnet is *le premier des newmaniens de France*. Abbé Henri Brémond, now the most promising French clerical writer, who, as an exiled Jesuit, gained experience in English colleges, publishes "Newman—Essai de Biographie Psychologique." And a member of the Pasteur Institut, professing at the Sorbonne, acknowledges reading the essay on Development for its suggestiveness.

One of the centenaries passed over this winter with little noise was the two hundredth anniversary of the death of John Evelyn. Yet the event did not go entirely unregarded. A London publisher took the occasion to bring out a reprint of H. B. Wheatley's edition of the "Diary and Correspondence," and the work, in four stout volumes, has now reached us through the regular importer, Charles Scribner's Sons. Evelyn's "Diary" was first published in 1818, William Bray being the nominal editor, though much of the work of selecting and transcribing was done by William Upcott. The edition was not complete, yet Bray apologizes, not for omissions, but because "many things will be found in its pages which in the opinion of some, and not injudicious, critics may appear too unimportant to meet the public eye." That was in the days when the public still demanded respect. In 1879, H. B. Wheatley reëdited the work, but, with the exception of a new life of Evelyn and a full bibliography of his works, could only reproduce the old and incomplete text. An appeal to Mr. W. J. Evelyn, the owner of the Evelyn property, for access to the original MS. brought a flat refusal. That gentleman wrote: "Colburn's third edition of the Diary was very correctly printed from the MS., and may be relied on as giving an accurate text." The present edition is a reprint of that of 1879, with, however, a number of fresh illustrations which add considerably to its value. Mr. Wheatley, to whom we owe the much-expanded Pepys, shows some indignation at the reserve of the present owner of the Evelyn MS. It is the natural feeling of an editor and the public will probably agree with him. But it is quite possible that Mr. Evelyn is justified in his action. Every case of this kind must be decided, not on a general rule, but on its particular merits. Undoubtedly the character of Pepys, a fairly solid man in his day, has suffered a certain distortion from the publication of records never meant to be seen any more than our own private thoughts are meant to be heard. Would the printing of Evelyn's "Diary" in full take off somewhat from the sober and dignified image of him we now possess? To his contemporaries, as to ourselves, he was the typical English gentleman of high character and broad culture; his representative to-day might well think twice before doing wrong to such a reputation by giving a false emphasis to his minor incongruities. We know what Pepys thought of his fellow diarist:

> He read to me very much also of his discourse, he hath been many years and now is about, about Guardenage; which will be a most noble and pleasant piece. He read me a play or two of his making, very good, but not as he conceits them, I think, to be. . . . In fine, a most excellent person he is, and must be allowed a little for a little conceitedness; but he may well be so, being a man so much above others.

Johnson may wear his mole in Sir Joshua's picture without detriment, but how might this "conceitedness" be thrown out of true proportion by the betrayal of a man's unguarded words. All this is, of course, mere conjecture on our part. At least we may welcome an old favorite in its new dress, although we might wish that the volumes were a trifle less bulky—and expensive (the price is $12).

Beverley Warner's "Famous Introductions to Shakespeare's Plays by Notable Editors of the Eighteenth Century (Dodd, Mead & Co.) might well have been in-

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spired by Prof. Nichol Smith's recent collection of the eighteenth century critics of Shakspere, so nearly identical are the contents of the two. Morgann's admirable paper on Falstaff, which is the chief attraction of the latter, is absent from the former, as it does not fall exactly within the bounds of the title; and its place is supplied by one or two of the prefaces proper omitted by Professor Smith. Like the earlier editor, too, Dr. Warner has opened his volume with an introductory survey or estimate of the material. Under the circumstances it seems a little odd that he should not have referred to his predecessor, who has in a sense preëmpted the ground, and whom he ought, at least, to have known of. But the matter, as far as it is of any consequence at all, is one of literary courtesy rather than of literary ethics. At all events, with these points the resemblance ceases. Prof. Smith's book, though by no means inaccessible, is a foreign publication; and it is no doubt very proper that the home market should be supplied with native products. And besides there is one slight advantage which this new compilation possesses, though purchased at a considerable sacrifice. As it contains nothing but editors' prefaces and contains virtually all of these, it gives the historical student of literature an excellent opportunity to trace the gradual evolution of Shaksperian scholarship throughout the period, at the same time that by omitting two of the best general essays of the time—Morgann's, already mentioned, and Farmer's on the "Learning of Shakspere"—it fails to give a fair idea of the criticism of the same century. As for Shaksperian scholarship, however, it is easy to trace a gradual narrowing of its interests from large and general questions of literature and life to that exclusive preoccupation with etymological and textual concerns which was finally to mark the editorship of the nineteenth century. The tendency is unnoticed by the general editor; but he points out judiciously enough the chief merits of the several prefaces, to which he has prefixed in every case a brief life of the author. On the whole, the make-up of the book leaves something to be desired. The matter is not very clearly distinguished for easy reference; the head-lines in particular give no clue to the separate pieces.

Charles Squire's "Mythology of the British Islands" (Blackie & Son) is frankly popular and unoriginal, written not for the Celtic scholar, but for the general reader, to supply him, in the words of the preface, with "a kind of handbook to a subject of growing importance—the so-called 'Celtic Renaissance.'" It aims, in short, to impart some such knowledge of Celtic mythology as most persons of cultivation are supposed to possess of the mythology of Greece and Rome, and so far as the substance of the ancient tales is concerned it accomplishes this purpose satisfactorily. The materials are well compiled, and the stories of gods and heroes are attractively told, often with close adherence to the Welsh and Irish narratives. The book will give a reader who is unacquainted with Celtic literature a good impression of some of its most characteristic features, and it ought to prove a sufficient guide to the mythological allusions in the Anglo-Celtic writers of the recent revival. For the critical interpretation of the documents, however, and for mythological theory in general, Mr. Squire should be followed with caution. His specific errors are perhaps not numerous, though the derivation of "druid" from the same root as the Greek δρῦς may be cited as an example of an opinion now generally abandoned. His fault lies rather in the failure—particularly misleading to the uninformed reader—to distinguish with sufficient clearness between fact and theory. We are not sure how far he is himself aware of existing difference of opinion, but he appears to have relied too fully on the utterances of one or two scholars, and not to have read widely outside of them. He draws chiefly, to be sure, upon a scholar of undoubted authority, Professor Rhys of Oxford, and the doctrine he derives from him has become a kind of current orthodoxy. Nevertheless it should be more guardedly stated. Professor Rhys would be the first to admit the large conjectural element in his own theories, both ethnological and mythological. Yet from reading Mr. Squire's chapters on the Welsh and Irish divinities one would hardly suspect that the whole theory of a Celtic pantheon had in recent years been questioned by some of the best Continental scholars. While we agree in this matter rather with Professor Rhys than with his critics, we think that their case should be stated, or at least their exceptions filed, even in a popular handbook of Celtic mythology.

James Hain Friswell, the essayist, critic, and novelist, was a familiar figure in the literary society of London thirty years ago. His most popular work, "The Gentle Life," a series of essays, "sold like a spelling-book for over thirty years" (to quote Besant). This minor classic was a favorite with the Queen, who wrote to Friswell that she wished his essays could be engraved "in letters of gold." It brought a fortune to his publishers, and to the author less than one hundred pounds. "The Gentle Life" served its turn long since, and has been superseded by other tonic works of the same type. Miss Friswell and her father knew everyone and went out everywhere, so that the reminiscences she now publishes, "In the Sixties and Seventies" (Herbert B. Turner & Co.) could hardly fail to be readable, though the fastidious may find too much autobiography, and nothing strikingly new about the famous men and women who are reviewed. In the present scarcity of personal gossip about Mr. Swinburne, the description of a tea party to which he was entrapped (at the age of twenty-nine) and certain other rather meagre anecdotes related by Miss Friswell will be welcome to many. The Friswells were intimate friends of Sir Richard and Lady Burton. The latter could talk of nothing but "dear Richard and the Government" and the strictness of her husband's private life, in spite of his "polygamous opinions." When Stanley was about to publish "How I Found Livingstone" his publishers sent the MS. to Friswell to revise. It was ungrammatical and ill-spelt, and Friswell handed it over to his daughter, who spent weeks in getting it into shape. All the proofs passed through her hands, and when the book came out "the critics were somewhat surprised at the clear, concise style in which it was written." Miss Friswell, however, never met Stanley, and he did not know, or at any rate never recognized her share in his book, though his publishers paid her a hundred pounds. In her reminiscences one meets all the famous actors, writers, and artists who figure in the memoirs of that period, and some of the anecdotes which begin to show signs of wear. The contents are not quite worthy of the excellent paper and print of this handsome volume. They would have been more in place in a magazine. This is mainly because there is nothing whatever of political interest, and it is usually their politics that make English memoirs worth reading.

The Monnaie Theatre of Brussels has chosen two novelties for its next opera season: "Salome," by R. Strauss, and "Queen Vâhsté," by Emile Matieu.

The Italian librettist Illica and the composer Louis Lombard, formerly of this country, have finished an opera which is to be produced next season.

The Société Musicale in Paris offers a series of prizes. The composer of the best opera will receive $6,000; for a comic opera $2,400 is offered; for a ballet $1,600; for a trio for piano, violin, and 'cello, $600; and for a sonata for piano and violin $400.

During his long life of 101 years Manuel Garcia instructed many pupils who now reside in America. A memoir of the great teacher is being prepared by Mr. Sterling Mackinlay of London, who was for years a pupil of Garcia and who will be grateful for any information likely to be useful.

At the Leipzig Opera, during the past season, eighty-two different operettas and operas were heard. The great German composers were represented by sixty-five performances, of which Wagner had forty-four, Weber ten, Mozart eight, Beethoven three. First performances were given of "Salome," "Feanto Solo," "Werther," "Enoch Arden," "Die Neugierigen Frauen."

Strauss's opera "Salome" had twenty performances in Dresden during the past season. Mozart's operas were heard twenty-four times, and Wagner is, as usual, far in the lead, with fifty-seven representations. Here, as in other German cities, the doors of the opera house would have to be closed but for the operas of Wagner, of which Mapleson used to say that they "spell ruin."

There still exist antique individuals who hold that the greatest opera composers of Italy and Germany did not know how to write for the voice. Giovanni Sbriglia, the singing teacher, is one of these. He is quoted in the *Étude* as saying that "with the advent of the music of Verdi and Wagner it was no longer necessary to sing, and the artists simply had to declaim over the accompaniment of a large orchestra, so that the beautiful nuances of singing, which were its chief beauty, were impossible for the singer."

It has often been noted that Wagner apparently got the anvil motive in the "Ring" from the scherzo of Schubert's D minor quartet. In volume v. of his "Life of Wagner," Mr. Ashton Ellis points out that Wagner was studying this quartet in connection with a performance of it at Zurich, at the time when he was leading his Wotan

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down to Niebelheim. He also points out a resemblance between Mime's so-called "cringing" motive and another passage in the same quartet, which is very likely to be similarly accounted for.

A Viennese journalist, who visited the Johanneum museum in Graz the other day, came across an album which belonged to Anselm Hüttenbrenner. In this there was a lock of Beethoven's hair, and, in Schubert's handwriting, and signed by him, a sentence from Cicero's oration, "Pro Rabirio": "Exiguum nobis vitæ curriculum natura circumscripsit, immensum gloriæ" (Small is the space which nature has measured off for our life, but great the field of fame). At the time when Schubert wrote this he was helping his father teach school.

French critics are anything but pleased with the manner in which singing is taught at the Paris Conservatoire. They accuse the professors of teaching so stilted and unnatural a method that after a year no one but their instructors cares to hear them. In Germany, too, things have come to a sorry pass, according to Lilli Lehmann. The singers, after two years of study, expect to reap a rich harvest, the result being that, after singing a few big rôles, in which they have screamed themselves hoarse, they must resort to fresh-air sanatoriums and throat specialists.

The lion of the past musical season in London was Edvard Grieg, and efforts are being made to have him repeat his visit in the autumn. On his return from London to Copenhagen he was interviewed by a representative of the *Vort Land*, to whom he expressed his regret that in the last few years he had been unable to compose, especially in the larger forms. Ill-health alone had prevented him from completing a quartet and a trio. Once started on a work, Grieg's habit is to finish it at once, and to protect him from the strain which this implies, his medical advisers insisted on his abandoning composition entirely.

A well-known painting by Raphael—the "Madonna of the Tower"—has been presented to the National Gallery, London, by Miss Mackintosh. Since 1856 the picture has been in the possession of the Mackintosh family, having been bought by Mr. R. J. Mackintosh for 480 guineas from the collection of the poet Rogers, who looked upon it as one of his chief treasures. Although the painting had previously formed part of the Orleans collection, it has always been best known as the Rogers Madonna. Crowe & Cavalcaselle write of it: "To the Rogers 'Madonna' we turn as to a lost example of the master. . . . Our memory still clings to this masterpiece as embodying the feelings and tenderness of the Florentine period manifested in the 'Madonna del Gran Duca,' and the 'Virgin of Casa Tempi,' combined with the dignity and elevation that characterize the later 'Madonna del Pesce.'" This "lost example"—lost to the public since 1857—has now come into the possession of the country through the generosity of Miss Mackintosh. It is an example, however, that will appeal more to artists and critics than to the general public, on account of its injured condition. It had the misfortune to fall into the hands of an ignorant restorer, a long time ago, and was clumsily over-cleaned, with the result that the outlines have lost their sharpness and the details are blurred. As to whether the picture was originally painted on wood or on canvas, there is a difference of opinion; the Orleans gallery catalogue describes it as "peint sur toile," while Crowe and Cavalcaselle believe that it was originally painted on wood and afterwards transferred to canvas. But as marks of the canvas are clearly visible through the paint it would seem as if the Orleans opinion were the correct one. Critics have also differed with regard to the superb cartoon of this picture, purchased a few years ago by the British Museum; the majority think it to be an original work of Raphael, Mr. Berenson standing almost alone in holding the opposite opinion.

TEXT BOOKS.

Mr. R. L. A. Du Pontet, the editor of Cæsar's "Commentaries" in the series of Oxford Classics, has prepared for use in schools, "Selections from Plutarch's Life of Cæsar" (Oxford: Clarendon Press). This attractively printed edition is intended for beginners in Greek who are reading at the same time Cæsar's "Gallic War" and Shakspere's play. It impresses us as somewhat too difficult for first-year work in Greek, but might well be used in the second year, as a substitute for part of the "Anabasis." We sometimes wonder at educators who regard the "Gallic War" as a dull book; properly presented, with Plutarch and Shakspere to follow, it ought to mark an epoch in the schoolboy's career. The Clarendon Press issues also an anonymous edition of Plutarch's "Coriolanus," with fairly elaborate notes and a brief and sensible introduction. The book might find a place somewhere in the college curriculum, and has independent value, besides, since annotated editions of Plutarch, compared with translations of his "Lives," are rare.

Of importance for both the classical student and the student of Shakspere is an edition of Plutarch's "Lives of Coriolanus, Cæsar, Brutus, and Antonius," in the translation of Sir Thomas North, by R. H. Carr. This work, too, comes from the Clarendon Press, printed on poorer paper than we should expect. The volume is designed as an introduction to the complete "Lives" of Plutarch in North's version, which will present for the first time the text of North accompanied by appropriate citation of Shakspere. The editor conveniently divides Shakspere's borrowings into two classes, giving mere references to passages which coincide with North in subject matter, but quoting fully those in which his actual language is reproduced. An introduction discusses the translations of North and Amyot and the plays of Shakspere most intimately related to the "Lives" of Plutarch included in the present volume.

In the Gildersleeve-Lodge Latin Series, J. E. Barss's "Beginning Latin" has recently appeared (University Publishing Company). Mr. Barss would solve the initial problem in the teaching of elementary Latin by building paradigms—presenting together case forms of several declensions, present tenses of all the conjugations, and so on. We do not sympathize with him in this programme, nor in the attempt to bridge the gap between the first-year book and Cæsar by serving up the latter in a simplified, that is, diluted, form. The book has its good features, however, including well-chosen illustrations and a wide range of subjects in the reading exercises. The Beginner's Book must teach grammar, primarily, and prepare for Cæsar, but it should give the learner, besides, as many glimpses as possible of Roman life.

The latest publications in the series of Greek text books edited under the supervision of Professor Smyth of Harvard (American Book Company) are two scholarly and attractive editions, the one of eight speeches of Lysias, by Prof. C. D. Adams, the other of Thucydides, Books II. and III., by Prof. W. A. Lamberton. The first of these is a welcome supplement to Professor Morgan's excellent edition of Lysias, which presents a somewhat different selection. The new Thucydides, too, while not including the favorite seventh book, brings for the first time within the range of effective classroom work perhaps the highest utterance in all Thucydides—Pericles's Funeral Oration. Another volume in the same series is a helpful "Greek Prose Composition," by C. W. Gleason, intended to accompany the reading of Xenophon's "Anabasis." A more advanced work for use in high schools, issued by the same publishers, is "Elementary Latin Writing," by Clara B. Jordan. We are glad to note in this and other recent text-books in Latin composition a tendency to react from the method of basing exercises on some text, and to train the student from the start to more independent work. The American Book Company has also published in the Morris and Morgan Latin Series, two editions which make a feature of presenting by selections an idea of the whole contents of an author's work or works which are too long for a single volume. While not in sympathy with such a programme, we must acknowledge that, granting its necessity, it is skilfully carried out in the two books before us: "Selections from Livy," by Prof. H. E. Burton, and—an admirable edition—"Cæsar, Episodes from the Gallic and the Civil Wars," by Dr. M. W. Mather.

A pathetic interest attaches to the most recent publication in the *Cornell Studies in Classical Philology No. XVII*, (Macmillan)—a volume entitled "Erichthonius and the Three Daughters of Cecrops," by the late Benjamin Powell. Mr. Powell died a few days before the commencement at which he would have received the degree of Ph.D. from Cornell University, and this is his dissertation. Though not brilliantly original in treatment, and written in an ungainly style too often characteristic of doctors' dissertations, the work has a value. The author considers the source of the legends of Erichthonius in both literature and art, reviewing the interpretation of various modern scholars, and retelling the history of the legends on the basis of the available evidence. In an appendix, he prints *in extenso* the passages cited from ancient authors, and adds a dozen plates illustrating the appearance of the legends in art. He acknowledges special indebtedness to the researches of Miss Harrison, and differs from her chiefly in assuming some Oriental influence on the legend of Erichthonius at an early stage of its history, and in regarding the symbolism of

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the snake as primarily sexual. For evidence on the former point, undue attention is paid to a dangerous guide, Robert Brown's "Semitic Influence on Greek Mythology." Several errors in detail call for comment. One of the authors used as a literary source (p. 6) is "Eudocia, the Byzantine writer, in her Violarium," whereas it has been known for several decades that the work in question is a compilation of the sixteenth century. Reference is given (p. 5) to the "Narrationes Fabularum" of "Lactantius Placidus, the Scholiast," who is accused of "mixing narratives" and "either writing from memory or from a distorted version of the original story." But any history of Roman literature contains the information that "Lactantius Placidus" is an anonymous prose epitome of Ovid's "Metamorphoses." These are not serious errors, it happens, but we should not expect them in a doctor's dissertation.

Prompted by Prof. Calvin Thomas, Dr. Annina Periam has prepared "Hebbel's Nibelungen: Its Sources, Method, and Style" (The Macmillan Co.). Only recently has Hebbel had admirers and appreciative critics, his "Nibelungen" being one of the few dramatic versions of the saga which has found favor on the stage. Dr. Periam tells of its genesis, Hebbel's conception of his dramatic problem, the legendary sources, Hebbel's relation to Raupach, Fouqué, Geibel, Wagner, and Vischer, his inventions, treatment of woman and religion, and the elements of the mythical and mystical in his work. A bibliography concludes the volume.

The long-established reputation of D. C. Heath & Co. for modern language textbooks is well sustained in their "Deutsches Liederbuch," the best collection of German songs, with music, ever issued in America. The editors are Prof. A. R. Hohlfeld and a committee of the Germanic Society of the University of Wisconsin. The songs are arranged for various voices, and there are introductory notes in German and a biographical index. The same firm has lately issued "Deutsche Reden," including speeches by Bismarck, Bülow, Moltke, Schurz, and Emperor William II., edited by Dr. Rudolf Tombo, Sr., and his son, Professor Tombo, of Columbia.

Probably one of the most enthusiastic students of Heine in America to-day is Carl Edgar Eggert, of the University of Michigan, who has been known to be at work on "Heine's Poems." The volume lies before us (Ginn & Co.), beautiful in fresh typography and containing an autographic portrait. There is a long biographical sketch of Heine, with especial reference to his days in Paris, an analysis of his character and attitude toward religion, and a discussion of his relation to Romanticism. Heine's position in music is also made clear, and there is an extensive bibliography.

A new edition, especially for library reference, of Schiller's "Song of the Bell," translated metrically and accompanied by an historical introduction, a commentary on other translations and a complete bibliography, by Dr. J. Perry Worden, professor of modern languages in Kalamazoo College, is announced from Germany. Besides being a new and closer rendering of the original, the special merit of this first book ever written on Schiller's most famous poem is a series of illustrations, the largest collection heretofore given in one volume.

An acceptable edition of Ernst von Wildenbruch's "Das edle Blut" has just been published by Holt—the first American edition of the little classic which has passed its sixty thousand copies in Germany. There are notes, vocabulary and prose exercises by Ashley K. Hardy of Dartmouth, and a portrait of the fiery dramatist.

Another writer all too little known in our curricula is Gustav Frenssen, who finds representation at last in "Gravelotte" (chapter xiv. of "Jörn Uhl"), at the hands of Prof. Otto Heller of Washington University (Ginn & Co.).

"Aus dem Leben eines Taugenichts," the most popular of Freiherr von Eichendorff's writings, is such delightful autobiography in the lyrical-prose vein, without really reflecting Eichendorff's ideal of life, that still another edition by Dr. George M. Howe of Cornell will be welcomed. (Henry Holt & Co.)

A new contribution to class-room literature, designed to promote conversation and a knowledge of German life, is Thiergen's "Am deutschen Herde," edited by Prof. S. W. Cutting of Chicago (Ginn & Co.). The authors are Dresdeners. An imaginary journey is taken, beginning at New York; Berlin, Dresden, and other cities are visited; the theatre and opera are seen and the tourists pass through all sorts of experiences, even enjoying a Bierkneipe and seeing a duel!

Silver, Burdett & Co. will publish in a few days "Through France and the French Syntax," a composition book on original lines by Prof. Robert L. Sanderson of Yale, and "A Scientific French Reader," by Prof. Harold Francis Dike of the Massachusetts Institute of Technology.

Among the new French texts of the season, issued by D. C. Heath & Co., are a well-annotated edition of Labiche's "La Grammaire" from the pen of Prof. Moritz Levi of Michigan; La Bruyère's "Les Caractères" from Prof. F. M. Warren of Yale, and Taine's "L'Ancien Régime," from Prof. W. F. Giese of Wisconsin. There is also a curious "Methode Rénin" or first-year French in French, dedicated to Ambassador Jules Jusserand.

The latest French text from Henry Holt & Co. is an edition of Molière's "Tartuffe ou l'Imposteur." Dr. John E. Matzke of Leland Stanford Jr. University, the editor, supplies a good introduction on the origin, spirit, history, and sources of the play, besides discussing the characters in detail. A bibliography adds to the work.

La Fontaine's fables, scattered here and there in French readers, have always proven so readable that Prof. O. B. Super of Dickinson College has been wise in editing "One Hundred Fables" by the same author. (Portrait. Ginn & Co.)

Those who have sought to acquire an acquaintance at first hand with the ancient lyric of Southern France will admit that they have encountered peculiar obstacles in the complex phonological and morphological conditions of the language. To remove these obstacles by bringing order out of a bewildering array of linguistic facts was the task which Professor Grandgent set himself, and it is simple justice to say that he has achieved it in his admirably compact and lucid grammar, "An Outline of the Phonology and Morphology of Old Provençal" (D. C. Heath & Co.). Being a competent phonetician in the domain of Romance philology, he has been able to explain satisfactorily, in the vast majority of cases, the course of sound change in the development from the Latin word to the form assumed in the conglomerate of dialects in which the poetry of the Troubadours is preserved to us. In this respect, no less than in his full and luminous statement of the morphology of the language, his book marks a decided advance upon the works of Suchier and others.

"The Romances of Chivalry in Italian Verse," compiled by Prof. J. D. M. Ford, of Harvard, and Miss M. A. Ford, is the best volume of specimens of the Italian epics for English readers. The selections have been made with such excellent judgment that by them one can trace (1) the development of the romantic epic as a literary genre; (2) the growth of the Orlando story; (3) the characteristic qualities of Pulci, Boiardo, Berni, Ariosto, and Tasso. There are also fragments of the early "Orlando" and of the "Libro Volgar." Out of about 500 pages of text 225 pages are devoted to the "Orlando Furioso," not a disproportionate share, in view of Ariosto's preëminence as a poet and of the superior interest of his epic. The importance of the Italian epic itself, as a high literary product, has never been sufficiently recognized by English-speaking students. Perhaps Professor Ford would have done well, in his introduction, to call more attention to its serviceableness as a vehicle not only for varied narrative, but for satire. Pulci's "Morgante," for instance, serves as a powerful satire on the Roman Church, although Pulci, like Rabelais a generation later, compounded his sarcasm with a farrago of other material. Copious notes and a bibliography add to the usefulness of this well-conceived compilation. (Holt & Co.)

"Comedia Famosa del Esclavo del Demonia compvesta por el doctor Mira de Mesqua," edited with an Introduction and Notes, by M. A. Buchanan, Baltimore. This is a welcome edition of a work by Mira de Amescua, a Spanish playwright of the midpoint of the *siglo de oro*, whose excellence has only in recent times received proper recognition from the historians of literature. In his text Mr. Buchanan follows an edition of Barcelona, 1612 (probably not the first edition), of which a unique copy is preserved in the National Library at Madrid; he has, however, adopted emendations from later editions. His introduction discusses the affiliations of the various editions now discoverable, and examines the hagiology and the different legendary sources of the subject matter of the drama. Because of its connection with the Theophilus, the St. Cyprian, the Faust, and other legends of compacts with the Devil, the Spanish piece merits the attention of the student of the comparative history of literature.

On the basis of his own critical edition of Berceo's "Santo Domingo," already published in the series of the "Bibliothèque de l'École des Hautes Études" at Paris, Dr. J. D. Fitz-Gerald now makes a study of the underlying principles of the verse struc-

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ture known as the *cuaderna vía*, an early Spanish arrangement in quatrains of the Alexandrine borrowed from France ("Versification of the Cuaderna vía as found in Berceo's 'Vida de Santo Domingo de Silos.'" The Columbia University Press). His treatise throws light on several metrical problems which, despite the efforts of Baist, Cornu, and Hanssen, have not been settled hitherto. The account which he gives of the possibilities in the way of synalœpha, dialysis, and synizesis is highly commendable, and his recapitulation of the discussion regarding the accent and syllabic value of the diphthong *ie*—a matter but lately agitated by Zauner and Pietsch—is valuable to all engaged in the study of Old Spanish.

The Spanish form of the framework of tales known as the "Seven Sages" (or "Sindibad") is a translation from the Arabic, made about the middle of the thirteenth century by direction of Don Fadrique, brother of King Alfonso el Sabio. It is therefore one of the oldest monuments of Spanish prose, and highly deserving of a good critical edition. In 1869 the eminent folklorist, Comparetti, who has devoted no little attention to the history of the Sindibad legend, published the text in the Appendix to his "Ricerche intorno al Libro di Sindibad." His edition was reproduced by the Folklore Society at London in 1882. Unfortunately, the copy of the Puñonrostro MS. which Comparetti used was imperfectly made, and his text presents many blemishes. On this account, A. Bonilla y San Martin now offers a new edition, which is based directly on the MS., and which appears as Volume XIV. of Foulché-Delbosc's "Bibliotheca Hispanica" ("Libro de los Engaños and los Asayamientos de las Mugeres"). In the main Bonilla has done his task well, yet a comparison with the facsimile of folio 73 recto, which he has prefaced to his text, shows that he has lapsed into a common error of Spanish editors of Old Spanish works, that of failing to distinguish between the *z* and the short cursive *s*; *desir*, *fisicstes*, *fiusa*, etc., have no historical justification, and a mere glance at the facsimile makes it clear that the MS. has *z* in all such cases. Nor is it obvious why, in the title, *asayamientos* is allowed but a single intervocalic *s*, for the Old Spanish spelling was certainly with *ss*. Happily, errors of the kind indicated are not numerous in the edition. In one or two places the text seems to show a lack of sense, due to syntactical irregularities; in the absence of any remark by Bonilla it is to be presumed that the MS. is also at fault. The introduction contains the main facts relative to the sources and the diffusion of the story of the "Seven Sages." The brief Glossary, in spite of a few errors, will be found of material assistance.

The rarity of the chrestomathy of Old Portuguese published twenty-five years ago by Monaci and D'Ovidio has been a source of regret in institutions in which it has been possible to extend Romance studies as far as that language and literature. Now the difficulty of obtaining a suitable manual has been removed by the publication of a selection of early texts by Leite de Vasconcellos, favorably known to Romance philologists as a folklorist and dialectologist, and as editor of the *Revista Lusitana* ("Textos archaicos para uso da aula de philologia portuguesa"). The extracts here printed are intended to illustrate the growth of the Portuguese language from its origins down into the sixteenth century. They begin with a few Latin deeds of gift and other legal documents in which stray words of the already emerging vernacular show themselves as early as the ninth century. For the later periods the editor has chosen lyrics found in the song books, such as the "Cancioneiro da Ajuda," the "Cancioneiro do Vaticano," and the "Cancioneiro Colocci-Brancuti." Certain of these poems have already been printed by Professor Lang of Yale in his "Liederbuch des König Denis," and in his "Cancioneiro Gallego-Castelhano," and of Lang's labors Leite de Vasconcellos makes suitable use. For the prose texts he has had recourse largely to important historical works, especially to those contained in the "Portugaliæ Monumenta Historica"; but the "Leal conselheiro" of Dom Duarte and the "Demanda do Santo Graal" are also represented by brief passages. The latest extract in the book is from the "Auto da Feira" of Gil Vicente. A useful glossary of the more difficult archaic terms closes this timely addition to the number of our Romance manuals.

THOMAS HODGSKIN THE PRECURSOR OF ANARCHISM.

Thomas Hodgskin (1787-1869). Par Elie Halévy. Paris: Société Nouvelle de Librairie et d'Édition.

Who was Thomas Hodgskin?

Probably not one in a hundred of our readers can answer this inquiry. Even the omniscience of the "Dictionary of National Biography" fails to supply the information. Thomas Hodgskin is, in truth, a writer who, though he lived for some eighty-two years, and during fifty labored for the propagation of beliefs which since his time have exercised marked influence, yet was, ten years before his death, forgotten by the men among whom he lived. Nevertheless, he deserves the sort of literary revival which he has received at the hands of Halévy. His claim to reputation consists in this: that his doctrines curiously link the teaching of Bentham with the beliefs of a school in many points opposed to Benthamism, and that, though an author whose works were read by few, and a lecturer who rarely obtained large audiences, he was in some sort the intellectual precursor of modern anarchism.

None but a too ardent admirer will call Hodgskin in strictness original, but he possessed that kind of second-hand originality—if an expression bordering on a bull may be allowed—which a man may attain by following out his own thoughts, whatever their worth, without being overpowered by the authority of received teachers. Hodgskin was guided by two or three convictions which, to use an expression of his own, might be described as "prejudices," if that word be used without any bad connotation. A letter to Francis Place, who encouraged the early steps of Hodgskin's career and introduced him to the utilitarian school, explains the nature of the prejudices on which Hodgskin built up a system of social reform. The existing state of society was in his eyes essentially bad, for every man ought to have the wealth produced by his labor; but whilst, according to Hodgskin, all wealth was in reality produced by the working classes, such wealth was in fact almost wholly in the hands of the capitalists or the rich, who were neither directly nor indirectly its producers. The laws of nature, in the second place, if properly understood and followed, were, he was convinced, sufficient to insure the rule of justice and the prosperity of all men, who were not only equal in capacity, but essentially similar to one another. Hence, he further drew the conclusions that there was no limit opposed by nature to human progress and that such progress could be promoted only by the most unlimited extension of individual freedom.

Now if this creed be taken as a whole it is to a certain extent in harmony with, yet at bottom fundamentally opposed to, Benthamism. Hodgskin, with the Benthamites, held that the condition of England stood in need of radical reform. In common with the utilitarians of, say, 1825, he fully believed that reform meant the promotion of individual freedom. No one could subscribe more *ex animo*, to borrow an expression from the history of theological subscription, to the doctrine of *laissez faire*. One's first impression therefore is that Hodgskin was nothing but an individualist whose individualism outran that of Bentham. As a matter of fact, throughout life he fell in, heart and soul, with most of the practical reforms advocated by utilitarians. He was in favor of every restraint placed on the power of Government. He was to his dying day an ardent free-trader. He believed that unlimited competition was the very source of human welfare. He uses expressions which at times almost anticipate the theory of the survival of the fittest. He not only looks, with John Mill, unfavorably on every attempt to influence the course of opinion by Governmental authority, but objects to the Government in any way dealing with national education. But his essential differences from the teachers whose ideas ruled England from 1830 to 1865 could not permanently be concealed. There came a period when no Benthamite could recognize Hodgskin as a coreligionist. He held with Bentham that the laws of England needed reform. But he did not, like Bentham, aim at substituting good laws for bad laws. He advocated measures through which laws themselves should disappear. For to Hodgskin it was not bad laws, but the existence of law, it was not bad government but the existence of government which caused all evils that torment mankind. Hence Hodgskin detested or despised the economical or social teachers to whom Benthamites paid the highest honor. The doctrines of Ricardo and especially his celebrated theory of rent were fallacies constructed in support of that existing state of society which reformers ought to destroy. Malthus taught not the truth but the exact opposite of the truth. For the increase of population was itself the cause of ever increasing prosperity. Malthus, moreover—and this to Hodgskin was his sufficient condemnation—inculcated the idea that nature herself had placed a limit upon the development of human happiness and welfare. Hence Hodgskin, in common with

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all the later assailants of Benthamism," turned to the historical method and to the comparative study of society. Nor can any one doubt that in his attempt to argue from historical experience, and in the importance he attached to the comparison of different social conditions, he did anticipate ideas to which the Benthamites were more or less blind. He was in very truth the precursor of anarchism.

How has it come to pass that such a man died forgotten, and that his life's labor missed its mark? This inquiry admits of a distinct answer. Hodgskin was endowed with more than ordinary talent, and with rare tenacity of purpose, but he lacked the capacity, easy to recognize but hard to define, for taking a grip upon his generation. In this he was far inferior, not only to a theorist of original genius, such as Bentham, but even to that singular combination of a dexterous wire-puller and a utilitarian fanatic, Francis Place. The Benthamite tailor was a real power, at any rate in Westminster. Hodgskin had no gift whatever for controlling or guiding the wills of his neighbors. Then, too, the time was unfavorable for his teaching. Between 1830 and 1870 neither English thinkers nor English politicians felt any deep hostility to the ideas which underlie the social condition of England. The world needed not a revolutionist, but a reformer, and Bentham was the ideal reformer. His aims were perfectly clear and they were aims with which the middle classes, and to a great extent the wage-earners, sympathized. He had, moreover, thought out the means by which his ends might be attained. Hodgskin was in some respects a capable critic of utilitarianism. He perceived, for instance, in common with John Austin, that the Benthamites attached too much importance to mere changes in the constitution, and he knew that social evils might be mitigated, but would not be removed, by the transference of political authority from one class to another. But, then, the faith in the benefit to be obtained from constitutional changes was the faith of the day, and the prophet who attacked this creed was not likely to obtain converts. Reactionists indeed, such as Carlyle, who led the crusade against individualism, shared to a certain extent Hodgskin's conviction that even democratic changes would not cure maladies arising from a vicious state of society. But teachers who desired the rule of a despotic hero were even more opposed to Hodgskin than were the utilitarians.

But even had the times been more propitious, Hodgskin's career was from the first predestined to failure. He thought for himself, but he thought wrong. He anticipated ideas, many of them false, which have more power in England at the beginning of the twentieth than they had in the middle of the nineteenth century. He suffered, in common with many rash and half-educated theorists, under a fatal defect: he lacked eye for actual facts, or, in plain terms, that element of common sense without which even a revolutionary thinker can hardly, in England, at least, make his ideas tell upon the world. There are undoubted objections to be brought against Malthusianism; they have been strongly urged by so orthodox an economist as, for example, W. R. Greg. But Hodgskin was an ineffective critic of Malthusianism because he assailed, not its possible weakness, but its certain strength. He seems to have denied that increase of population could in itself be other than a blessing, and absurdly enough thought he was confuting Malthus when he insisted upon the way in which the pressure of population might increase the inventiveness of mankind. He in reality, though not in form, accused Malthus of overlooking the effect of that struggle for existence whereof Malthus might in a certain sense be called the discoverer. Hodgskin again anticipated some of the criticisms which, whatever their worth, have been passed by later and abler writers on Ricardo's theory of rent. But he also appears to have held that no inferences worthy of consideration could be drawn from the undoubted facts that the earth is of limited size, and that the time would come when, all the most fertile parts being under cultivation, the unfertile remainder would produce less and less in proportion to the labor expended upon it. When at last our prophet proclaimed that the way to deal with crime was to establish perfect individual freedom, and thus somehow put an end to the production of criminals, practical reformers felt that they must part company with a former ally who had himself bidden farewell to common sense.

RECENT FICTION.

The Tides of Barnegat. By F. Hopkinson Smith. New York: Charles Scribner's Sons.

The King's Revoke. By Margaret L. Woods. New York: E. P. Dutton & Co.

Anthony Overman. By Miriam Michelson. New York: Doubleday, Page & Co.

Mr. Hopkinson Smith has a touch of his own in relation to matters of the coast. There is a beauty of coloring in his beaches, a dash and swirl in his waves, a ruggedness in his life-saving stations, a rough tenderness in his sea folk that bear witness to a sympathy made up equally of æsthetic perceptions and technical familiarity. In his new novel these well-known characteristics are fully evident, grouped upon a background new in many ways. Old seadogs he has given us in great variety of pose and in many phases of trouble, yet here is another Capt. Holt—this time with a wayward son—towering over the scene, and in the end clearing the much-clouded air. The vigorous group of life-savers, if familiar down to their tarpaulins, find work to do that is of a fresh interest. Though there are a saintly girl and an executive doctor as principals, and several neat land portraits in miniature, yet the figures are never quite so welcome as when salted. This gives a thrill to the rescue by the crew; this its charm to the boys' game of pirates on the hull of the stranded sloop. In such scenes Mr. Smith's touch is absolutely firm and workmanlike. In the parts that go to make a novel with a plot and a problem there is less of conviction. He seems to have sent his story ashore with its sea legs on, to lurch about among the conventionalities of fiction. Capt. Holt, for instance, who goes roaring down to the beach to find his son and make him marry the girl he has wronged, would certainly not have given up so tamely. If we understand the old salt (and it is entirely the author's fault if we do), bread and water or handcuffs would surely have been the captain's mildest arguments. And again, Jane's long self-sacrifice for her sister—a mischievous one as she finally sees—is indeterminate because it is never made quite clear how far she suffers in public opinion. The story goes wider and deeper than any of its predecessors; if with less perfection of construction than the short stories, it is the most ripe of the novels.

"The King's Revoke" combines some of the most agreeable features of novels of various schools. That is to say, it is a story of adventure with almost no bloodshed, of historical episode and manners without affront to history; and, while not chiefly a love story, it contains a love passage of unusual grace. The Irish soldier fighting for Spain is a tempting subject. His capers never show to more brilliant advantage than when projected against the gloomy state and glittering rigidity of the Spain of fiction. And no happier species of a happy genus could have been culled than the episode of Patrick Dillon's expedition into France to rescue and restore Ferdinand VII., imprisoned in the country home of Talleyrand by Napoleon while brother Joseph Bonaparte rocked upon the Spanish throne. The story opens heavily and the reader expects a conventional and elaborated work—like Bunthorne's Jane, not pretty, but massive. But as the plot thickens the touch lightens. Patricio and his young matron friend, Luz, give themselves and their treasure to the restoration, with a fervor of loyalty like nothing so much as the Jacobite passion. The schemes and devices and allies of their invoking are immensely entangling and for the most part unhackneyed. If the narrative paragraphs move ponderously, honorable amends are made in the ingenious conversation. Bourbon sensitiveness might be wounded by the portrait of Ferdinand the Desired, and objectors to toying with history may raise the eyebrow at the close-range picture of Talleyrand. But of such is the *omelette à l'histoire.*

The community, the editorial office, labor, capital, the reformer, the journalist, the "essentially feminine" woman, the doctor, the striker, the scab—is there one word here to hold the tiniest promise of freshness? Yet this is the inventory of the chief contents of "Anthony Overman," one of the most original of recent novels. Other heroes have given themselves over to altruism and to "idealistic schemes" that promise "wholesale redemption from earthly misery"; other heroines, God wot, have sprained their ankles on mountain roads; other journalists striven high and low for copy; other laborers struck. But there is a force in Miss Michelson's book that sets it in a niche of its own. Its characteristic is a determination to see things as they are. The point of view is saliently modern, not boastfully so; felt naturally, not thrust out as a rock of offence. The hero is a renascent Daniel Deronda, with a modern as well as a racial difference; the heroine a "yellow woman journalist." Such elements must needs strike fire when they meet, and the story deals with their interaction and final assimilation—say, rather reconciliation—since it is not easy to see

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that there was any more community of creed at the end than at first, and speculation wonders what came of it afterwards. The way of the altruist is to talk pages about himself, and Anthony is no exception; but he is a fine embodiment of the passion for doing good and of the suffering over others' pain.

A History of English Prosody. By George Saintsbury. Volume I., from the Origins to Spenser. New York: The Macmillan Co. $2.50.

If the history of writings on English metrics, of English prosodism, so to express it, could be set forth as a drama and the qualities of the writers presented as the persons of the play, this book would mark the appearance of a new character and the stage-direction would be: "Enter Commonsense." The development of the subject might be more continuous, the arrangement of the material might be improved, much parenthetic matter might be omitted, but altogether what strikes one is the sensibleness of the book as a whole. Not merely for enthusiasts on metrics, but for students of literature in general, it is a good augury toward the probable clearing up of this entire blurred and cloudy subject to find Omond's mild fairness and Thomson's telling simplicity followed so soon by this all-pervading common sense. It not only reveals itself in such utterances as "Attention to prosody never barred or spoiled attention to poetry, except in those made unpoetical from the beginning"; and "One has, while admitting the great stimulating effect of music, to hint or rehint a doubt whether, by itself, it can do much for prosody save suggest"; and again, "You may call a thing an octosyllable or an iambic dimeter or a four-beat verse, but the thing is the same and unmistakable." Mr. Saintsbury leaves it for others to discuss the nature and the basis of English rhythms; he wastes no time in expounding how this and that come to be true, he assumes them true and proceeds. Yet, even in the act of ridding himself of those questions which he regards as "previous" to his investigation, he lets fall fruitful opinions, such as, "In English, accent is a cause of quantity, but not the only cause, and not a stable one." Belief in "the humble virtue of sticking to the facts," the conception that "the Rule comes from the Work, not the Work from the Rule," make themselves felt throughout.

By "English Prosody" Mr. Saintsbury means that of English poetry since 1300. He makes plain his conception of its various origins and of their several contributions to the total result. He says, "Some of the most serious errors which have ever crept into the discussion of English prosody have come from a too obstinate determination to serve that prosody heir, at all costs and at all points, to Anglo-Saxon"; and "The differences of English verse of 1000 and English verse of 1300 are differences of nature and kind; the differences of English verse in 1300 and 1900 are mere differences of practice and accomplishment." On these points he will leave extremists unconvinced, but will appeal to all open-minded readers. Entirely logical is his treatment of his main task as historian. He is very likely wrong in assuming less difference than phoneticians contend for between Chaucer's pronunciation and Spenser's. Spenser may not have the dominating importance as a metrist which is attributed to him. But without categorical proof Mr. Saintsbury's views on these and other points in the historic sequence of transitions are made to appear entirely reasonable.

A history of prosody should be viewed not only as a history but as a contribution to the theory of metrics, and Mr. Saintsbury's contributions, with the reservations noted above, are certainly very considerable. He sets down, in big and black print, definite statements of the main laws of English versification as he conceives them. It is not hedging when he gives the caution: "In order to appreciate the theory of Feet which governs this book, it is necessary to recognize that the writer does *not* maintain that they were invariably, or even for the most part, present as such to the mind of the poet. They may have had a potential rather than an actual value: *he* may have scanned lines not as we scan them, yet in such a way as to justify our scansion." This theory of feet he affirms most explicitly: thus (page 63) "The norm of the line is always a certain number of feet," and "Though the constitution or arrangement of these feet may be uniform, the greatest melody is reached by variation of them." Nor is he absolutely consistent. He expressly states (pp. 48, 49) "English tetrasyllabic feet do not exist at all," and again (page 400) reaffirms this. Some will consider too loose, others too strict, his views on monosyllabic feet in English, for while he admits their existence he limits their occurrence. As to trisyllabic feet he has no doubts. He not only recognizes them as the base of a separate kind of rhythm, but affirms their general, ubiquitous and continual substitution for disyllabic feet in disyllabic rhythms. He anathematizes "the obstinate heresy, finally formulated as orthodoxy by Bysshe, that the syllabic composition of English lines is arithmetically positive and unalterable." He makes this view the kernel of his whole work (pp. 63, 83); reinforces it in various ways, lauding "the blessed trisyllabic swing and swell, the variation and sway on the iambic tramp."

Specialists, editors of critical texts, and original investigators in the non-literary features of the field covered by this volume are likely to dismiss it as amateurish or detest it as irritating. Flouts at them and their kind occur broadcast. These open invectives or sly sneers make nutty reading for any one whose ox is not gored, and where they hit they will smart most because none is without a modicum of truth and sense—as for instance: "Notions as to Middle English grammar, prosody and pronunciation, which have been excogitated by guesswork, or, if that seem too uncivil, by inferential hypothesis."

But, although this book is unlikely to carry with it the established cliques, it is certain to set them reflecting, while for students it will be invaluable. Anyone who has worked over the literature of critical comment on this period knows its lack. The dissertations, treatises, and monographs on Middle English, while painstaking and accurate, weary the most fanatical devotee of the subject and send forth no glint of a ray to allure outsiders. This volume may win even those totally ignorant of it to read the poetry of the time. Nowhere else can a student find such illuminating characterization of the defects of the rhythming of Layamon and his congeners as on pages 53, 76, and 181; nor of the vital excellences of Chaucer's metrizing as on pages 155, 157, and 199; nor of the versing of Lydgate, Occleve, Hawes, and Barclay, as on pages 234-240, 382 and 419, of its differences (page 324) from that of Googe and his kind on the one hand, or on the other (page 306) from that of Wyatt and Surrey.

The most extraordinary thing about this volume is that, unintentionally as it would appear, the author has produced the one English book now existing which is likely to be of real use to those who wish to perfect themselves in the formal side of verse composition. In strong contrast with the vague jargon or positive misinformation of most, if not all, of the manuals on metrics, a neophyte at versification will here find, dropped by the wayside, definite precepts of genuine worth. These occur too frequently to quote, but we may point to this single maxim: "It is a mistake to try to make foot- correspond with the word-division; the best metre is often that which divides the words most."

By no means extinct is the delusion that, however valuable the early poetries may be as sociological or linguistic material, everything, Chaucer excepted, before Tottel's Miscellany is to-day negligible as literature. This volume (quite by the way) will convince the most skeptical that, from its earliest examples, Old and Middle English poetry is full of vital lessons for present and future verse-makers and poets.

But few errors or defects obtrude themselves. Yet there are errors. Mr. Saintsbury placards his determination (pp. 7-10) to miscomprehend Skeat's preface to Guest; and, on page 311, oddly calls Wyatt's Terza Rima "interlaced heroic couplets." The proof-reading is not impeccable. The parenthesis on page 59 should end with "tydings"; false indentation of the lines mars the printing of the quoted stanza in the note on page 154 and of the first in the note on page 251. On page 262, "44" should be "4,4." The index is not perfect. For instance, one seeks in vain for Ottava Rima, and for Riding Rhyme.

Zarathushtra, the Achaemenids, and Israel. By Lawrence Heyworth Mills, Professor of Zend Philology in the University of Oxford. Leipzig: F. A. Brockhaus.

The connection between Zoroastrianism, the religion of ancient Persia, and that of Israel is interesting, not only to the student of Oriental literatures and religions, but in even greater degree to Christian theologians. To an elucidation of this problem Prof. L. H. Mills of Oxford, an American by birth, offers an important contribution in his present work, which is itself a continuation of his volume on "Zoroaster, Philo, and Israel." Beyond question the leading authority now living on the Gâthas, the oldest hymns of the Iranian faith, Professor Mills devotes to the volume under consideration a wealth of learning and thought. The first half of his book is given to a careful study of

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the Old Persian inscriptions as compared with those sections of the Bible concerned with the proclamation of Cyrus for the rebuilding of the Temple at Jerusalem. Here he proves the virtual authenticity of the Old Testament records and their harmony with the Persian inscriptions of Darius, who carried out the religious policy of his predecessor Cyrus. He then proceeds to show the harmony between the Old Persian texts (and, by implication, of II. Chron. xxxvi., Ezra i., and Isa. xliv., xiv.) and the Avesta. He neglects, however, to point out the indebtedness of the phraseology of the Old Persian inscriptions to the Assyrian and Babylonian royal texts, whose influence on the style of the Achaemenians seems to have been far greater than was that of the Avesta. Nevertheless, Professor Mills's book is the best study on the spiritual life of the Achaemenians which has so far been written.

His position on the moot problem whether the Achaemenians were Zoroastrians seems to be the only one tenable with the data at present known to scholars. He grants that in ultimate origin the three religions which he calls "the Vedic, the Zarathushtrian, and the Daric" were derived from a common Indo-Iranian source. This is perfectly true. And then, with a directness which deserves the highest praise, he writes: "I sincerely hope no serious person will ever suppose that I am aiming at establishing anything like an identity between these two lores [the Old Persian and the Avesta], even though I strive to lessen their divergence, and closely as I may endeavor to explain them as they approach each other in their interior elements and in their historical developments. *Upon absolute identity we must not waste a thought.*"

The second half of the volume is devoted to the Avesta and its influence on the Jews of the Exile. Here Professor Mills wisely stresses the fact that the so-called Younger Avesta, though later in date of composition than the hymns of the Gâthas, really represents a recrudescence of the pre-Gâthic religion of Iran. His provisional conclusion, however, that the Younger Avesta dates in the main between 700 and 500 B. C., seems open to question. Even without emphasizing Iranian tradition, which, at least in its extant documents, is late and suspiciously exact, and which places Zoroaster in the seventh century B. C., it is not necessary to suppose that Herodotus was influenced by the Yashts now in existence. It is not improbable that he may have known the non-Zoroastrian worship of Iran before it had been permeated by the great reformer Zoroaster. This is the more probable if the earliest seat of orthodox Zoroastrianism was at Balkh, as seems to have been the case; for a very considerable lapse of time would be necessary for the reformed religion to make itself felt in the western parts of Persia known to the father of history.

The final section, which is on the debt of Judaism to the Avesta, is developed almost too slightly. Notwithstanding the writings of Stave, Böklen, and Söderblom, and despite the antiquated treatise of Kohut and the somewhat exaggerated conclusions of Cheyne, one cannot but wish that Professor Mills would complete his trilogy by devoting a separate volume to the debt of Judaism to the Avesta and to the debt of the Avesta to the Semitic world, especially to Babylonia.

In a work so admirable it may seem ungracious to call attention to faults of detail, yet it must be said that the English style of Professor Mills's book is not easy reading. Occasionally, also, there is a statement which is open to question. The name of the river Euphrates (*Ufrānu* in Old Persian) is probably Sumerian and not Iranian in origin, and in spite of the author's elaborate plea, it is hard to see that the phrase "God of heaven" in the decree of Cyrus recorded in the Old Testament necessarily implies that the supreme deity of the Achaemenians was Deva, "he of the shining (sky)."

The Social Ideals of Alfred Tennyson. By William Clark Gordon. Chicago: The University of Chicago Press. $1.50.

As a thesis for the doctorate this essay is an instructive example of the bewildering effect of a study of sociology. Of Dr. Gordon's rather cloudy philosophy it is difficult to give a clear idea. Perhaps it would be better to let the Doctor speak for himself.

The serviceableness of literature to sociology is almost wholly dependent upon the faithfulness of literature to the artistic ideal in the portrayal of life. Mere description of physical conditions and statement of social facts have their value, but it is the psychical elements for which the sociologist looks most eagerly and which he studies with greatest care. He wishes to know of what people have been thinking; what ideas they have cherished for the home and for the Government; how they have regarded woman; what attitude they have taken toward those of different rank and social station; what desires have exercised a controlling influence in the lives of men and women; how the emotional life has expressed itself—all these and a hundred other things of kindred nature are of very great importance to the student of human associations.

This is the kind of thing that he expects of literature. In other words, he looks upon literature as a storehouse of social fact—or, rather, as a reproduction of social conditions, a *milieu* or what not, which the sociologist can study in default of the original. But mark the confusions. Literature does not guarantee the accuracy of its facts—indeed it is not a report at all, but rather an interpretation; and that interpretation is individualistic, or in other words, is an attempt to choose and arrange facts in such a manner as to bring out their personal significance. Is it, then, the author's subject or his consciousness, which constitutes the social data? But his consciousness is in a measure exceptional, as is also his writing; for you may say that after all it is only the permanent portion of his work, and that of no particular social complexion, which is literature in any just sense. There is Thackeray, for instance; does any one pretend to say that his conception of life is a pattern of the social thought of his time? And it was only the other day that a clever and amusing critic undertook to show that his novels were altogether one-sided and hence false as a sociological document, as no doubt they are, being satire and not *comptes rendus*.

Why, then, should not the sociologist, like the *littérateur* himself, fall back directly upon the indisputable facts, statistics, memoirs, correspondence—there will soon be enough of them—and whatever other sources are to be come at? Here is the curious and original part of Dr. Gordon's notion. He seems to think that it requires the imagination and passion of literary genius to animate such materials sufficiently to make their study a study of life and not of dead lumber. The point is well taken; there is undoubtedly much to be made of literature as a depository of thought, as Dr. Gordon has discovered. What he fails to see is that such a study will be moral, not social; in short, it will not be sociology at all, but criticism. It is the vision of the author which is revealed primarily in his work. But if Dr. Gordon wishes to collect what shadows of social habits, manners, and the like are traceable through that medium, to disentangle the influences of his *milieu* upon the author and the author's reaction upon society, and to call the result sociology; there is no reason that he should not. Every serious man is bound to be thankful for all the information he can get upon life and literature. Only why so much pother about what is after all a very plain and obvious exercise, a mere cataloguing of Tennyson's utterances on such subjects as the family, the state, and the church, woman?

BOOKS OF THE WEEK.

Day, Holman F. The Rainy Day Railroad War. A. S. Barnes & Co. $1.
Fogg, Lawrence Daniel. The Asbestos Society of Sinners. Boston: Mayhew Publishing Co. $1.
Mary Wollstonecraft's Original Stories. With five illustrations by William Blake. With an Introduction by E. V. Lucas. Henry Frowde.
Râmanâthan, P. The Culture of the Soul Among Western Nations. G. P. Putnam's Sons.
Read, Opie. "By the Eternal." Chicago: Laird & Lee.
Taylor, Emerson Gifford. The Upper Hand. A. S. Barnes & Co. $1.50.
Tuttle, The Right Rev. D. S. Reminiscences of a Missionary Bishop. Thomas Whittaker. $2 net.

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